The Messenger.

"As the Truth is in Jesus."

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Rev J C Bucher L M M.

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Poetry.

JESU, REDEMPTOR SÆCULI.

Thou, Who to save
The world didst die, and then Thy breath
Resume, to vanquish gloomy death
And kill the grave.

O'er all below
Night reigns; our eyes are weighed with sleep;
Oh, from the wiles and watchings keep
Of the great foe.

May rest, which lays
Care's lid and labor's brow doth slake,
Quicken our hearts, more fresh to wake
Unto Thy praise.

Oh, be it given
With Thee to die, on earth to love
The better things which are above,
And dwell in Heaven. J. Williams.

Theology and Criticism.

For The Messenger.

ETHNIC VIEWS OF IMMORTALITY AND THE RESURRECTION.

Belief in the immortality of the soul, like belief in the existence of a God, is universal. A beautiful form of it appears in the religion of some of our Indian tribes. Immediately after death the spirit departs on a long journey to the happy hunting grounds, where, in the enjoyment of all that makes an Indian's life blessed, it continues forever to exist. A great change has transpired in death, which appears to consist not only in the severing of earthly ties, but also in deliverance from a material body. The prospect to which the Indian turned his face was bright with broad plains, waving forests, blossoming flowers, and the free, untrammelled exercise of every faculty. Amongst the Greeks this great change was also regarded as taking place; but the future was overcast with the sombre clouds of doubt and foreboding. Freedom from the body does not seem to have been contemplated by them as deliverance, but as calamity; nor was there the hope of future perfection in a coming resurrection. The spirit or ghost of the departed, however, was bound in some mysterious way to this world until after the burial had been performed, when it was free to join the shades of the under world. The poets have represented the ghosts of drowned seamen, whose bodies the waves had tossed upon the sandy shore, as wandering to and fro in uneasiness and pain, lamenting that none were found to bury them. They are represented too as appearing to their friends to entreat interment, sometimes with reproaches that the funeral rites had been delayed or denied them. Thus in the Iliad, Patroclus visits Achilles in sleep.

"And there
When slumber, bringing respite from his cares,
Came softly and enfolded him,—for much
His shapely limbs were wearied with the chase
Of Hector round the windy Ilium's walls,—
The soul of his poor friend Patroclus came,
Like him in all things,—stature, beautiful eyes,
And voice, and garments which he wore in life.
Beside his head the vision stood and spake:—
Achilles, sleepest thou, forgetting me?
Never of me unmindful in my life,
Thou dost neglect me dead. O, bury me
Quickly, and give me entrance through the gates
Of Hades; for the souls, the forms of those
Who live no more, repulse me, suffering not
That I should join their company beyond
The river, and I now must wander round
The spacious portals of the house of death.
Give me thy hand, I pray, for never more
Shall I return to earth when once the fire
Shall have consumed me. Never shall we take
Counsel together, living, as we sit
Apart from our companions; the hard fate
Appointed me at birth hath drawn me down."

There was prevailing amongst the Greeks for many hundred years before Christ, a religious belief, called Orphism, which represented the soul as being entombed in the body and compelled to live on earth for sins committed in a pre-existent state. After death it passed through many changes, by which, as by fire, it was finally purified. But this belief was not of native but of foreign growth. To the Greeks in general, the present life was bright with joy and activity, and the future, one so dark with shadows, that it was commonly regarded as being the end of all real existence. This is the picture of death Mr. Tennyson gives us in the song of "The Lotus Eaters."

"Death is the end of life; ah, why
Should life all labor be?
Let us alone. Time driveth onward fast,
And in a little while our lips are dumb.
Let us alone. What is it that will last?
All things are taken from us, and become
Portions and parcels of the dreadful Past.
Let us alone. What pleasure can we have
To war with evil? Is there any peace
In ever climbing up the climbing wave?
All things have rest, and ripen toward the grave
In silence; ripen, fall and cease;
Give us long rest or death, dark death or dreamful ease!"

Far more spiritual, and showing much closer affinity with Christianity, is the religion of the Persian, the outgrowth of the teaching of Z roaster. With him life is recognized as a tremendous conflict between the good principle and the evil. Man is, to a great extent, under the dominion of sin, which has its seat in the material organization. Hence the body is despised, and deliverance from it a consummation devoutly to be wished. To so great an extent does this go, that the Persians even of the present day dispose of the dead without those signs of reverence so well known to us. The corpse is exposed for decomposition and destruction to the action of the atmosphere, and the ravages of carrion birds. During his journey round the world, Mr. Seward was shown a high tower, situated in a grove of trees, which was finished on the top with an iron grate, on which the dead of all ranks and classes were placed. They festered in the sun and served as food for the birds, and then the dismembered bones, dropping through the grate to the base of the hollow tower, were added to the heap already accumulated there. While thus the body is disposed of, the souls of those who have followed the path of holiness are believed to be received by good spirits, and guided to the Ridge Chinevat; the wicked are dragged thither by demons, called Daêvas. Here a tribunal is held by Ormazd, the good principle, which decides the fate of all. The saints pass the bridge to the mansions of the blessed; the bad fall over into the Gulf of Dugahk, where they are tormented by the Daêvas. The duration of this punishment is fixed by Ormazd, but some are redeemed earlier by the prayers and intercessions of their friends. After the lapse of thousands of years, Ahriman, the principle of evil, subserving in his blindness the will of Ormazd, brings about a general conflagration and destroys the whole earth. This, however, is not effected until after Ormazd has sent his prophet, Sosioch, and wrought the conversion of man. Then follows the resurrection, and the bones of men are clothed anew with flesh. After the resurrection comes the judgment, when the good are separated from the bad, the former entering the mansions of the blessed, and the latter, descending to the place of torment. Punishment is limited to their purification from sin, which is accomplished in three days and three nights. Then they are received into heaven, Ahriman, his Daêvas, the bottomless abyss itself, are destroyed, and a new earth, pure and beautiful, is created from the fire that consumed the first.

The old Egyptian belief moves upon a lower plane. The soul freed from the body began to transmigrate through various forms of animal existence, passing from the lower to the higher. This, it is thought, by James Freeman Clark, in his "Ten Great Religions," was not, as amongst the Hindoo, a form of retribution, but a condition of progress. "It was going back into the lower organizations, to gather up all their varied life, to add to our own." The circuit was supposed to be performed in three thousand years, when the soul again made its home in the body of a man. The reason for embalming the dead, it is suggested in the American Encyclopædia, being the belief that the soul reanimated the body it had before deserted. But James Freeman Clark quotes Herodotus for the opinion, that the soul did not begin its wanderings until after the decay of the body, and embalming was the effort to postpone this as long as possible. However that may be, we here have a foreshadowing of the resurrection joined to the belief in immortality, but it involves a return to the present order of life in the possession of a material body subject to all the natural laws which governed it before death.

None can read the foregoing without being impressed with the wonderful intimations of the truth as it is in Jesus, afforded us by the study of ethnic religions. The whole Old and New Testaments are pervaded with the thought, that at death there is a sundering of the ties binding into one soul and body, and that in the far future, the consummation of the ages, there is to be a general resurrection of the dead, the union once more of soul and body, and the entrance, after judgment, upon a higher state of existence for the good, and a deeper state of debasement for the wicked. The problems this view presents to us are in many respects unfathomable, and here, as in all other things, we walk by faith and not by sight. One great distinction between the faith of ethnic religions and the Christian, is apparent in the emphasis laid by the former on the return to the present world in the enjoyment of, sinless it may be, but, nevertheless, material bodies. Flesh and blood, we are distinctly told, cannot inherit the kingdom of God. There is a spiritual body, and this rises. It is indeed sown a natural body, but it is raised a spiritual body. The Saviour in Himself presents us with the type of the glorified state. In every case that it was possible for Him to make known His resurrection to the disciples, He seems to have appeared. He did not float through the air or glide over the ground like a shadow or ghost; on the other hand, He positively affirmed that a spirit had not flesh and bones as the disciples saw Him have. They felt Him with their hands, saw Him eat, heard Him speak, and for hours, and it may have been days at a time, were in His company. And yet, He comes and goes in a wonderfully mysterious manner; material obstructions hinder Him not; He has transcended pain and sorrow; in every word He uttered there is an undefinable sense of blessedness and peace. The material and the spiritual are in Him mysteriously blended into a strange unity, which seems to elude the tests which might be applied to either separately, with some hope of approaching an understanding of their peculiar nature.

R. L. G.

Correspondence.

For the Messenger.

NUREMBERG.

In the city of Nuremberg one has the feeling, all the time, of having stepped back into the Middle Ages. Created by the spirit of that period, it still bears many of its characteristics. The animating soul is indeed gone, but the shell has been left behind; or as a plant, it came then to its full flower and bloom, leaving to us now the withered leaves and stalk.

Like a picture, rises before me the steep streets, tall house fronts, pointed gables and red tiled roofs; the Gothic churches and quaint fountains; the ruined hall, with its picturesque gates, cylinder-like towers and broad moats; the castle, placed above all, like some guarding sentinel.

To this castle it owes its origin. Founded in those days when might was right, men sought its protection and so a town grew up about it; then, as the town power grew mightier, came fierce struggle and strife between prince and burgher; in spite of all which, however, the town prospered and grew, till in the sixteenth century it had become a great centre of trade and commerce. Alongside of this busy, practical life, flourished the ideal life of art. Almost contemporaneously appear a number of men, who have stamped their image upon the city. Greatest among them, Albrecht Dürer; then we have his teacher, Michael Wohlgemuth; the sculptor, Adam Kraft; the brass founder, Peter Vischer; the wood carver, Veit Stoss; the glass-painter, Hirschvogel; the cobbler-poet, Hans Sachs.

Albrecht Dürer has been called the father of German painting. He was, at the same time, sculptor, architect and painter. Severe study and labor, a Xantippe-like wife, —public houses and renown, make up the picture of his life. No one can visit Nuremberg without having him brought into view. In one of the most public squares stands his statue. On the corner of the Albrecht Dürer Strasse, his home is still carefully preserved; a little old-fashioned hip-roofed house; a narrow, stony street descending from it into the town; while some little distance above stands the castle, quite overshadowing it with its grandeur. In the store windows you see photographs of his paintings and drawings, and his portrait often repeated. It is a very marked, singular face; the long curling hair parted in the middle; the general expression somewhat melancholy; and this character I felt in much of his work. I remember, somewhere, seeing a sketch of a lion's head, and he had even given this a look of sadness. In his Christs, he always seems to give prominence to the trickling blood and wound in the side. In the Rathhaus, there is a celebrated fresco full of strength and beauty; the figures seem almost to be in living motion. You see often copies of his four apostles. They are all German faces; St. John, looking as much of a philosopher as Dr. Rauch, is studying an open Bible, which he holds in his hands; while St. Paul holds carefully a closed Bible. This was his last picture, presented by him to his native city in remembrance of his career as an artist. The prominence given to the Bible in the picture points to it as the last appeal in the great spiritual struggle of the times. Kugler says in regard to this work: "Well might the artist now close his eyes. He had, in this picture, attained the summit of art; here he stands side by side with the greatest masters known in history."

Next, I remember, the work of the sculptor, Adam Kraft. There is so much simplicity and earnestness about it, as if the man worked with religious faith. You see much of his work both on the outside and inside of the churches. On the way to the cemetery are his seven stations, or stages, at which Christ fainted under the cross. They are bas-reliefs cut in stone upon seven pillars; all terminating at the gate, in a Mount Calvary, where Christ and the two thieves hang in agony upon great stone crosses; the two Marys watching piteously beneath. His master-piece is said to be an entombment of Christ, carved upon the outside walls of the church of St. Sebald. The figures are somewhat stout and coarse; yet it is full of feeling and touching expression; the lifelessness of the dead Christ, the passionate love of Mary Magdalene, the grief of the surrounding faces, have left a lasting impression upon me. In the church of St. Lawrence is his stone sacramentsgehäuse, or receptacle for the Host. "It is in the form of a tower, 68 feet in height, tapering upwards, and terminating in a crooked finial. The whole structure rests upon three kneeling figures, Adam Kraft and his two assistants." It is considered one of the most beautiful of his works.

Next in order we have Peter Vischer, the brass founder. He has left but few works. I only remember seeing one, but that one is almost perfect; regarded by Kugler as the most exquisite gem of German art. It is the tomb of St. Sebald, in the church of the same name; completed by him, after thirteen years' labor, assisted by his five sons. A sarcophagus contains the relics of the saint; this forms the centre of the monument; over it is placed a wonderful tabernacle, or canopy in bronze. All about it are wrought out a multitude of figures; both religious and fantastical; small statues of himself and St. Sebald; the saint, in his flowing robes, with his pilgrim's staff and model of the church, placed in contrast with Vischer himself, in his workman's dress, leather apron and chisel. Then there are figures of the twelve apostles, church fathers and prophets; harpies, sirens, satyrs, flowers and foliage; the whole crowned by a figure of the infant Christ, which, they say, would cause the whole to fall to pieces if it was removed. But with all this elaboration of design, there is the most exquisite fitness and finish of every part; each detail will bear the closest examination and study.

The other artists of Nuremberg have not left such marked pieces of work; you often come across wonderful wood carving by Veit Stoss; rarely painted glass by Hirschvogel; curious old pictures by Wohlgemuth, &c. In the churches and museums the ancient life is also set before us. In the churches there is much Gothic sculpture; great carved doors, where are fruit and foliage; saint and demon; angels and prophets curiously mingled together. Upon one of these, the "bride's door" of St. Sebald's, we have the five wise and five foolish virgins; the wise looking very complacent, and the foolish very much disappointed. In the museums you see many old paintings; antique household furniture; old German glass, etc. The fountains are another peculiarity of the place; they are so fanciful. A very favorite one with the people is the Gänsemännchen; it is a little bronze figure of a peasant, carrying a goose under each arm; from their beaks spouts out a little stream of water. Another the Schöne Brunnen, is a beautiful Gothic column, with numerous figures of the great men of all ages placed about it.

As you walk along the street, you note quaint old-fashioned signs still over the little hotels, or gasthofs; such as the "Golden Eagle;" the "White Hen;" the "Red Horse," &c. This last is one of the oldest and best; dating back to before the thirty years' war; over the door is a funny little red horse, prancing up; just in the act of jumping off. It has certainly been waiting long for that final leap; and yet you feel, every time you pass in or out, that it is just about to descend on your head.

But there is a dark side to Nuremberg history; which does not stand out in the broad day-light, but is revealed to us in the horrible folterkämmer, or torture chambers. Only an old woman now unlocks for us the heavily barred door, on which is still seen the double-headed imperial eagles. She leads us into dark dungeon-like rooms; where still stand instruments of torture, the very sight of which makes one turn shuddering away, as there rises before you visions of the agony of pain. One is mockingly named the cradle; it is a rough wooden box, filled with sharp iron spikes in which the poor body was cruelly rocked into the long sleep of death. But all these pale before the last and most horrible of all, which is shown us; one iron door after another is unlocked; at the end a small cell; looming up in its midst, in the dusky light, the terrible iron virgin. And here the condemned had to pass the night before their execution; lying upon the rough wooden bed; having around them only these stone walls, before them only this ghostly fearful figure. What night of terror could have exceeded it? Death, as it were, standing over them in visible shape. Now the old woman calmly shows it to us; opening and explaining it, as if it were any ordinary piece of machinery. It is a great hollow iron figure, in the dress of the bourgeoise of the day; the long cloak, the high ruff, the stiff and peculiar headdress; when opened, there are sharp knives, to fit over the breast and into the eyes. The prisoner placed within, it was slowly closed upon him, screw after screw gradually tightened; till at last death came to end the long drawn-out torture; then, by turning a screw, the poor lifeless body was let fall into a deep pit beneath. Ah, said the old woman, we find many bones still there, see *their eye-sockets with the pressed holes still* in them, &c. We, however, have seen enough; we don't want to see any more; we leave now, saddened by this dark chapter of human history, this old story of might upholding itself through oppression.

As a relief to this picture, let me quote here one or two extracts taken from Longfellow's poem descriptive of Nuremberg.

"Quaint old town of toil and traffic, quaint old
town of art and song,
Memories haunt thy pointed gables, like the rooks
that round them throng.

Memories of the Middle Ages, when the emperors, rough and bold,
Had their dwelling in thy castle, time-defying,
centuries old;

And thy brave and thrifty burghers boasted in
their uncouth rhyme,
That their great imperial city stretched its hand
through every clime."

"Everywhere I see around me rise the wondrous
world of Art:
Fountains wrought with richest sculpture standing in the common mart.

And above cathedral doorways saints and bishops
carved in stone,
By a former age commissioned as apostles to our
own.

In the church of sainted Sebald sleeps enshrined
his holy dust,
And in bronze the Twelve Apostles guard from
age to age their trust;

In the church of sainted Lawrence stands a pix of
sculpture rare,
Like a foamy sheaf of fountains, rising through
the painted air.

Here, when Art was still religion, with a simple
reverent heart,
Lived and labored Albrecht Dürer, the Evangelist of Art."

"*Emigravit* is the inscription on the tomb-stone
where he lies;
Dead he is not—but departed—for the artist never
dies.

Fairer seems the ancient city, and the sunshine
seems more fair,
That he once has trod its pavement, that he once
has breathed its air!"

"As the weaver plied his shuttle, wove he too the
mystic rhyme,
And the smith his iron measures hammered to
the anvil's chime;

Thanking God, whose boundless wisdom makes
the flowers of poesy bloom
In the forge's dust and cinders, in the tissues of
the loom.

Here Hans Sachs, the cobbler poet laureate of the
gentle craft,
Wisest of the Twelve Wise Masters, in huge
folios sang and laughed."

"Not thy Councils, not thy Kaisers, win for thee
the world's regard,
But thy painter Albrecht Dürer and Hans Sachs,
thy cobbler bard."

From Nuremberg we passed into Switzerland; so with it I shall close these letters to the MESSENGER, hoping that I may have succeeded in conveying to its readers some faint idea of these most interesting German cities.

M. F. N.

Family Reading.

LOST AND FOUND.

I lost the brook as it wound its way
Like a thread of silver hue;
Through greenwood and valley, through meadows gay,
'Twas hidden away from view:
But I found it again a noble river,
Sparkling and broad and free,
Wider and fairer growing ever,
Till it reached the boundless sea.

I lost the tiny seed that I sowed
With many a sigh and tear,
And vainly waited through sunshine and cold
For the young green to appear;
But surely after many long days
The blossom and fruit will come,
And the reapers on high the sheaves will raise.
For a joyful harvest-home.

I lost the life that grew by my own
For one short summer day;
And then it left me to wander alone,
And silently passed away:
But I know I shall find it further on,
Though not as it left me here;
For the shadows and mists will have passed and gone,
I shall see it fair and clear.

I lost the notes of the heavenly chime
That once came floating by;
I have listened and waited many a time
For the echo, though distantly:
But I know in the halls of glory it thrills,
Ever by day and night;
I shall hear it complete when its harmony fills
My soul with great delight.

I lost the love that made my life,
A love that was all for me;
Oh! vainly I sought it amid the strife
Of the stormy raging sea:
But deeper and purer I know it waits
Beyond my wistful eyes;
I shall find it again within the gates
Of the garden of paradise.

I shall lose this life! it will disappear,
With its wonderful mystery;
Some day it will move no longer here,
But will vanish silently:
But I know I shall find it again once more,
In a beauty no song hath told;
It will meet with me at the golden door,
And round me forever fold.
—*Golden Hours.* M.

TAPESTRY.

WHAT IT IS AND WHO MADE IT.

The mention of the word "tapestry" is apt to induce thoughts and reflections of various character. By skips and bounds, the mind travels from the web of Penelope to that marvellous record of the Norman Conquest written in the tapestry of Bayeux, to the products of the looms of Flanders and Spain, of ancient and modern France. A history of tapestry would be a history of the northern world, of the regions where draughts and chills deprive existence of half its pleasures. A little consideration will tell us that, long before the invention of oil painting, gloomy Norman castles were not only made comparatively warm—they could never have been very cosy—to the body, but also cheerful to the eye, by the rich and costly hangings which concealed the cold grey walls. As art advanced, the tapestry work advanced to bold representations of the battle and the hunting-field, and less exhilarating delineations of the martyrdoms of saints. At the Renaissance, tapestry became, as everybody knows, the vehicle for the inspiration of the greatest artists, and mythological contended with devotional subjects, on the walls of the richly-ornamented palaces which succeeded the grim fortalices of the Middle Ages. In later days, knights and bowmen, saints and martyrs, huntsmen and falconers, faded from the woven walls, the place being taken by the ideal shepherds and shepherdesses of Watteau, Lancret, and Boucher, with their crooks bound with roses and their sheep decked with ribbons; until, had it not been for the manufactories of Gobelins and Aubusson, tapestry would have disappeared altogether as a living expression of art. There is, however, abundant evidence of the various periods of tapestry still extant. When its apparent destructibility is considered, it is wonderful to see how much has survived fire, and the slower but certain ravages of damp. The country houses of England alone contain a mine of tapestry, often sadly faded, but full of interest. The long, low rooms of Haddon, and the sunny and breezy halls of Hardwich are rich in tapestry, much of which remains in good preservation; and immense quantities lie hid away in disused rooms and lumber closets. It must be confessed that, however, rich in color when of only moderate age, tapestry, when old and faded, hardly conduces to the liveliness of the room it adorns. The Martyrdom of St. Sebastian, for instance, a favorite subject, is not a joyful repose for eyes just opening to a wintry dawn; and the tall pale figures in a Judgment of Solomon, or a group of Apollo flaying Marsyas, are not likely to beget pleasant dreams if watched from the recesses of a vast four-poster by the flickering light of a dying fire.

Viewed from an industrial standpoint, tapestry-making is apparently one of the latest-born of the textile arts, or at least the latest imported from the East. Fabrics woven in the ordinary way, and almost every kind of needle work save lace-making, preceded tapestry work, which is neither real weaving, nor true embroidery. but unites both processes in one. Though wrought in a loom and upon a warp stretched out along its frame, it has no long woof thrown across those threads with a shuttle or any like appliance, but its weft is made with many short threads, all variously colored, and put in with a kind of bobbin. It is not embroidery, although very much like it, for tapestry is not worked upon a web—having both warp and woof—but itself constitutes the fabric. It is not point-lace making, for in this the ground and the flowers are equally made with a needle. It is, in fact, a process distinct from that employed in all other textile fabrics. It is very doubtful whether it is of remote antiquity. Scriptural references would apply equally well to needlework; still, the Eastern origin of tapestry is proved by the fact that the earliest known specimens recorded in Western Europe are spoken of as Saracen work. From the Infidels the monks learnt the art of weaving tapestry—the work retaining its generic title of Opus Saracenum. Save in the monasteries, tapestry-weaving never took any great hold upon the English mind. It is true. that recent authorities incline to the view that the Bayeux tapestry was made in London, in the reign of Henry the Second, and presented by that King to the Cathedral of Bayeux, on its rebuilding after being destroyed by fire; but this proves nothing, for the Bayeux fabric is not tapestry at all, but embroidery, worked upon coarse linen with a needle.

That fairly good tapestry was once made in England is proved by the specimen at St. Mary's Hall, Coventry, and a curious reredos for an altar, belonging to the London Vintners' Company. At a later period attempts were made to produce English tapestry—first at Mortlake, and then, many years afterwards, at Soho.

The manufactory at Mortlake was established by Sir Francis Crane in 1619, with the assistance of a grant of £2,000 from James the First. An artist named Francis Cleyne, or Klein, a native of Rostock, in the Duchy of Mecklenburg, was engaged, and in 1625, Charles the First bestowed a grant of £100 a year upon him, which he enjoyed till the breaking out of the civil war. The King in the same year commuted a grant which he had before made to Sir Francis Crane, of £1,000 a year into £2,000 a year for ten years, for maintaining and upholding the works at Mortlake; and in the same document ordered the payment of £6,000, due to the establishment, for three suits of gold tapestries. Charles gave a further proof of his interest in the undertaking by allowing five of Raffaelle's immortal cartoons to be worked from at Mortlake. A specimen of Mortlake tapestry is to be seen at Hampton Court, and the Duke of Buccleuch has one or more examples. Furthermore, the King proceeded to purchase the whole establishment from Sir Richard, the brother and successor of Sir Francis Crane. During the war, the place, like all royal property, was seized, but the works were carried on through the rebellion, and probably went to ruin under Charles the Second, because that joyous monarch never had a halfpenny to call his own. At Northumberland House there was a room all hung with large pieces of tapestry, made at Soho, in the year 1758. The designs were by Francesco Zucchelli, and consisted of landscapes composed of hills, crowned here and there with the standing ruins of temples, or strewed with broken columns, among which groups of country folks are wandering and amusing themselves. Notwithstanding this praiseworthy piece of work: the Soho venture proved a failure, as Mortlake had done before it. Hardly any hesitation need be felt in asserting that nearly all the tapestry in England was imported from abroad, and mostly from Arras and other Flemish towns. Arras became the centre of tapestry-making at a comparatively early date, and had already stamped the work with its own name by the time of Richard the Second. In the will of John of Gaunt it is thus mentioned:—"The piece of arras, which the Duke of Burgoyne gave me when I was at Calais; and also two of the best pieces of arras, one of which was given me by my lord and nephew, the king, and the other by my dear brother, the Duke of Gloucester (whom God pardon), when I lately returned from Spain." At that time the manufacture of tapestry was very successfully practised in Flanders and other places beside Arras. It was carried on at Brussels, Antwerp, Oudenarde, Lisle, Tournay, Bruges, Valenciennes, and Ypres. According to Jubinal, the fabric of Arras was chiefly of wool, hemp and cotton being only occasionally used, and hangings of silk and gold thread being made at Venice and Florence. Tapestry of Arras, representing the battles of Alexander the Great, were by an odd freak of taste sent by the King of France, in 1306, to the Sultan Bajazet, as part of the ransom of some captives taken at the battle of Nicopolis. In a grant of the castle of Warwick, made by Richard the Second, in 1398, to Thomas Holland, Earl of Kent, special mention is made of a suit of "arras hangings," on which the combat of Guy of Warwick with the dragon was depicted.

It would seem, from the examples above cited, that arras was valued at a very high price. Not only was it used for comfort and beauty, as an internal decoration, but also very largely at tournaments, the performance of mysteries, annual processions, and on other occasions of rejoicing. In 1399, Isabella, the queen of Charles the Sixth of France, entered Paris in state; on which occasion "all the strete of Sayne Denyce was covered over with clothes of sylke and chamlet, such plentie as thought suche clothes shulde coste nothynge. And I, Sir Johan Froissart, author of this historie, was present and sawe all this, and had great marveyle where suche numbre of clothes of sylke were goten; there was as great plentie as though they had been in Alysandre or Damas; and all the houses on bothe sydes of the great strete of Saynt Denyce, unto the bridge of Parys, were hanged with clothes of Arras of divers histories, the which was pleasure to beholde."

The delight of Froissart at the quantity of precious stuffs exhibited on a grand occasion, appears to have been perfectly justified. Tapestry, tedious and difficult as it is to produce, was turned out in immense quantities by the industrious Flemings. Yet, the genuine products of their looms remained so costly that "counterfeit arras" was made. In the reign of Henry the Eighth, vast importations were made from Flanders. An act passed in the fourth year of that monarch's rule mentions incidentally the importation of 4,000 pieces of tapestry in one ship, and his Majesty appointed one John Mastian as his arras-maker. At the Field of the Cloth of Gold, tapestry and embroidered fabrics shone in gorgeous rivalry. The hangings of Cardinal Wolsey's apartments are particularly mentioned in his inventory. The magnificent hall of his palace at Hampton Court, is still adorned with a fine series of tapestries, representing the History of Abraham, bought for him by Sir Richard Gresham.

Probably on account of the union of Spain and the Low Countries under Charles the Fifth, the finest collection of tapestry in the world is that in the Royal Palace of Madrid. Of 1,000 examples of various kinds, the earliest of which dates from the reign of Ferdinand and Isabella, the finest are from Flemish looms; those made at Madrid, in the manufactory founded by Philip the Second, being very inferior. According to Senor Cano, the earliest of these possess the characteristics of the Van Eyck school, of Quintin Matsys, Mabuse, and other pioneers of Flemish art. Despite these models, and the introduction of Flemish workmen into Spain, tapestry-making never flourished in Madrid. The art of France proved more congenial. Francis the First brought Primaticcio from Italy expressly to make designs for tapestry, which was executed at a manufactory founded by this monarch at Fontainebleau, and placed by him under the direction of Babou de la Boundaisiere, who introduced gold and silver thread very profusely. The establishment was kept up by Henry the Second, and in the year 1597, Henry the Fourth is said to have re-established a manufacture of tapestry on the premises of the Hospital de la Trinite at Paris, which had suffered by the disorders of the preceding reign. After this it again declined till it was taken in hand by Colbert, who founded the since celebrated manufacture of the Gobelins. It appears that, in the reign of Francis the First, two brothers, named Giles and Jean Gobelin, introduced from Venice the art of dyeing scarlet, and established works on a large scale in the Faubourg St. Marcel, Paris. So hazardous was the speculation considered, that at first it was dubbed the Folie Gobelin, but the excellence of its productions made it a great success. These were the works purchased by Colbert under a royal edict, and converted into a manufactory of tapestry and carpets. The famous Le Brun was appointed Director-in-chief, and produced some celebrated pieces. This establishment became the parent of those at Beauvais and Aubusson. It is now sought to localize this beautiful manufacture in England, and to produce, not only the fine work identified with the Gobelins, but the broader effects of the ancient web of Arras.—*All the Year Round.*

CROWNS FOR THE HUMBLE.

We love to think that the brightest crowns of the future life will not all be worn by those who have occupied exalted positions here. Indeed, we have the direct assurance from our divine Lord, that "Many of the first shall be last, and the last first," so we may know that this world's plans and ways of crowning its subjects will not be adopted in heaven. Here,

> "Servants may be fit for princes,
> Princes fit for something less,"

but in the kingdom of love each shall be crowned according to his true position. Here royal robes may cover hearts black with sin, and shining crowns adorn the brows of dwarfed and weakened intellect, but in the life to come each shall stand "in his own order."

We have often thought that many will be very much surprised at the order of things in heaven. The proud and rich ones of this world, who only just succeed in entering the pearly gates, will certainly be greatly surprised to see many whom they once despised, now so much above themselves. It is a consoling thought to the poor and humble of this world, that God is no respecter of persons.

We are almost sure that many of the very brightest crowns of heaven will be worn by the humble ones of this world. God will crown as lovingly the toiling child of poverty as the one who occupies a position of ease and honor. Gold and worldly position are nothing to Him.

Take courage, then, poor, lowly child of care and toil; your little deeds of love are just as precious in the Master's eyes as great acts of moral heroism. Your "mite" is as acceptable to Him as costly gems cast at His feet by the rich of this world. You shall gain a crown if you are faithful and true to the Master.—*M. A. Holt.*

THE PORCELAIN CUP.

BY LAURA SANFORD.

Who watched the artist paint a porcelain cup,
Did wonder, when he gathered brushes up
And said, "My task is done,"
That on the toy's fine rim
A border black and grim
Contrasted hatefully with gentle tint
Of pink and azure, blonde, and beryl hint,
And mocked those threads of sun
That made the cup a prize
To ravish royal eyes.

"Why leave this scowl of black?" one dared inquire.
The artist answered, "Clay must taste the fire,
And by that test be tried."
Snatched from its furnace-heat,
Transfigured and complete,
The dazzling gift comes crowned with aureole gleam,
Its black all changed to gold! "So"—like a dream
Heart said to heart that sighed,—
"Grief may be joy at last,
When Life's fierce test is past."
—*N. Y. Observer.*

LIMIT YOUR WANTS.

From the nature of things, the income of most of the inhabitants of the earth must be limited, and, indeed, within very narrow bounds. The product of labor throughout the world, if equally divided, would not make the share of each individual large. It is impossible that every one should be called rich, but it is by no means impossible to be independent. And what is the way to compass this—as Burns appropriately designates it—"glorious privilege?" The method is very simple. It consists in one rule: Limit your wants; make them few and inexpensive. To do this would interfere but little with your real enjoyment. It is mostly a matter of habit. You require more or you require less, just as you have accustomed yourself to one or the other. Limit your wants, estimate the cost and never exceed it, taking pains to always keep it inside your income. Thus you will secure your lasting independence. Young men, think of this. A great deal of the happiness of your lives depends upon it. After having made your money, spend it as you choose, honestly; but be sure to make it first.—*Churchman.*

TOO MUCH DECORATION.

Ladies who live in the country are particularly liable to "overdo" their decoration. They get many a hint of beautiful objects that can be made with little trouble, from magazines and papers, and they must needs try their skill in constructing the pretty knicknacks. Sometimes a beautiful ornament is thus made; but many times the lack of the needful materials, so easily procured in the city, but so difficult to find in the country, will cause a poor imitation of what was designed to be a "thing of beauty." We might cite many examples of this enthusiastic pursuit of various kinds of fancy-work—worsted-work, for instance. We shudder to think of the time spent,—wasted,—the eyes ruined, over ugly pieces of embroidery,—ottomans, pillows, slippers, etc. Just now the mania is for painting upon pottery. With able instruction this enthusiasm might be turned into good channels. But what shall be said of that invention of some mediocre mind—the pasting upon ginger-jars of cheap and tawdry pictures? When we see our shelves and tables covered with these match-safes, cigar-holders, etc., and know that, from regard to the feelings of the young artists, these must be placed in a conspicuous position and favorable light, we are in danger of wishing that all pottery could be buried so deep in the ground that even the indefatigable Schliemann could not unearth it. A parlor ought not to be littered with such trifles. Better a few good and not costly pictures, such as engravings, or Braun's autotypes of celebrated paintings, in inexpensive frames; ornaments sparingly used, but beautiful in themselves and from association; a very few thrifty plants, not too delicate, but those that will give plenty of flowers and will not require all the sunshine; best of all, good books in plain cases. Leave space for the new volume and the magazine upon the table, and for the bright evening lamp; space upon the floor for the children's toys, and for themselves to frolic; and let not even the honest dog or the gentle cat be banished lest they break or mar some frail piece of fancy-work. So shall we be kept from the worry and care of too many treasures, and find time for reading, for study, for play with the little ones, and perhaps for practicing at times the almost lost art of plain sewing.—"*Home and Society;*" *Scribner for May.*

HOME INFLUENCE.

A ship on the ocean, driving out in the teeth of a tempest at midnight, is not more dependent on a reliable helm for safety, than is the young man or maiden who dashes out into the storms that sweep over the ocean of every earth-life, dependent on home influence. No home influence is equal to the remembrance of the intimate sympathy of a Christian father or mother. Lord Brougham is said to have said, in substance, that "the major part of the education of nearly every individual of the human race is acquired by the time the age of four years is reached." The little one has learned to walk and to talk, to love and to hate; to conquer or to be conquered by temptation, and to use its little brain and heart in many ways, as well as to use its hands and feet, its eyes and its ears. If in a Christian home, it has learned the use of the prayer-telegraph up to the All-Father on the great white throne, it has learned far more than we think of the teachings to be drawn from the "old, old story." It has learned to use its song wings by which we override so many of the doubts and difficulties of time. All this and much more has been stored up in its treasuries before the life of the child has reached a half score of years.

Useful Hints and Recipes.

MANAGEMENT OF BROOMS.—If brooms are wet in boiling suds once a week, they will become very tough, will not cut the carpet, last much longer, and always sweep like a new broom.

RANCID BUTTER.—Butter that has become rancid, may be restored by washing it thoroughly in good new milk, and then working it over with cold spring water. Butyric acid, which, when present, causes rancidity, is soluble in fresh milk, and can be removed in the manner stated.

DURABLE WHITEWASH.—To make whitewash that will not wash off by the rain, one peck of lime should be slaked in five gallons of water, in which one pound of rice has been boiled until it is all dissolved. The rice water should be used hot, and the mixture covered up closely until the lime is slaked. Then add a pound of salt, and the wash heated to boiling when used. It is not an expensive preparation. It can be prepared by any person wishing to use a good wash, and is highly satisfactory.

CUTS.—If the edges of a cut are drawn closely together before it has entirely stopped bleeding, and kept in their places, it will heal very rapidly and leave no perceptible scar. Get surgeon's adhesive plaster, both kinds, the thin and the strong, cut it into narrow strips, and when the bleeding has nearly ceased, wash the wound with a soft sponge or piece of old linen wet with warm water, and dry it carefully, then dip the thin plaster into water and apply it. Being transparent, you can see through it that the edges are united, then warm the thick plaster, and bind it over the other, and bandage, if the wound requires it. This may have to be repeated after twenty-four hours, but not if the plasters adhere well. This much of surgery every woman should know and be ready to practice if necessary; and the benefit to the sufferer will amply repay the effort at self-control that it may require.

Miscellaneous.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Moment by moment the long day through.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—oh, beautiful sleep!

Ellen P. Allerton, in Littell.

THE CARNIVAL OF VENICE.

There comes a time to the sea city when the heaviness of mid-winter vanishes from the hearts of the people, and in its stead appears a budding hope, like a dim intuition of the approach of spring. The impressionable Venitian nature reveals in its external shows the emotions that are at work under the surface of the city's life. Thus the burst of triumph at the departure of the winter, which has not yet given place to the tender silence of the spring, finds its symbol in the mirth and riot of the carnival.

The fishermen who toil in storm and wind out upon the treacherous lagoons deny themselves their daily share of *polenta* in order that they may spend more freely at carnival. The women, stringing beads in the doorways, work faster as the merry time approaches, that the children may have at least one treat of *panna* and *frittole*. The girls, sewing in dark back-rooms, toil for weeks far into the night for the sake of the one day's masking with their lovers. The children in the streets cover their faces with paper masks and cry out to the passers-by in the hoarse voice that the city's traditions have consecrated to the mad season. In the narrow by-ways hang worn garments of silk and satin covered with gold and lace. They flash together in the sunlight that steals down between the houses—the brocaded coat of the old noble—the threadbare velvet trains of dead and gone great ladies—the torn gauze skirt of some poor dancing girl.

As the time of the carnival draws near, the faces of the people color with hope and excitement. The women leave their households and pour into the sun-warmed streets, brave in scarlet-and-yellow shawls, with heavy braids coiled about their heads. On their necks and wrists are the long slender gold chains that have come down through generations of toiling womanhood. The young girls stroll in groups along the *riva*, glancing from under their powdered lashes at the stalwart gondoliers. Their trains sweep far behind them, and large fans protect them from the western sun.

The boatmen don their *festa* shirts and deck their worn, broad hats with feathers. The fishers patch afresh their old blue coats, and mend the rents in their red Greek caps. The peasants leave their low cabins among the dead vines and press into the town with baskets of eggs and fowls, that are to be traded for their lodging in the days of the carnival.

From the sleepy old towns of the interior come the pale citizens. They have a dispirited, listless look, as though they had dwelt all their lives under the shadow of a past that had weighed oppressively upon them. They are haggard, and pinched, and wistful-eyed. There is a shabbiness in the thin, well-kept silks of the women, their over-large, well-cleaned gloves, and their fashions of twenty years back; in the threadbare cloaks and rusty, once elegant hats of the men; in the rude, home-made jackets and trousers of the gray-eyed little boys. They are courteous and dignified. They gaze at the merry shows of the carnival as though they felt that naught could dissipate the gloom of the past. For them life is less real than the dreams of the old market-places and cathedrals of their homes. The Venitians jostle them in the crowds and laugh at their poor finery; and they, all unconscious, smile in a forlorn, lost fashion, and wander on as those who feel that the world has left them behind forever.

The crowd strolls on, day after day, along the broad path by the sides of the lagoon, where wooden booths have been erected, with gay flags streaming from their roofs. Flaring pictures lean against the boarded fronts; saints performing miraculous cures; wild beasts devouring their keepers. On the thresholds stand weather-beaten men and women in fanciful garments, who call out to the people to enter and behold the greatest marvels of the latter world for ten centimes.

Wherever there is an open space in the crowd the people stop and gather about the jugglers and charlatans, who shout themselves hoarse over the elixirs in which they deal. Sometimes in the thick of the throng there is a gleam of bright satin, and a confusion of brawny limbs in coarse cotton coverings. It is a family of acrobats, tumbling in the sunlight to earn their scanty supper. They twist their supple bodies into strange shapes so long as the crowds of laughing sailor-lads and gondoliers encourage them with kindly cries. Then they gather up the coins that fall upon the pavement, and wrap their shabby cloaks loosely about their dingy finery. The women lift their babies from the ground, the men shoulder the implements of the profession, and the poor souls move off, followed by the straggling crowd to another open space, where the fishes are waiting to be aroused from their sun-baked slumbers.

RUSSIAN SCHOOLS.

Every city in the Russian Empire has its lyceum, and every town its grammar school. In the lyceums French and German are taught; in the grammar schools German sometimes, but not always. English can be learned only at St. Petersburg, Moscow and Odessa, except by private tuition. The charges for maintaining a boy as a boarder vary from $200 to $750, and at the aristocratic military school of St. Petersburg extras generally bring the sum up to $1,250. Russian boys sleep in dormitories; and it is only within the last fifteen years that they have been allowed bedding. Formerly they curled themselves up in rugs and lay down on wooden cots. Possibly this practice still prevails in some of the inland schools. Their fare is the eternal cabbage soup, with beef; and tea with bread, but no butter. They wear a uniform—a tunic in summer, and in winter a caftan, like an ulster coat, with the number of their class embroidered on the collar. Their heads are cropped close, and they walk upright as ramrods; for the most thorough part of their education consists in drill. They are usually quiet boys, very soft-spoken and not much addicted to romping—having no national game beyond that of leap-frog, which they play in a large empty room warmed like a hot-house. They spend their pocket money in cigarettes and sweet rum to put into their tea. These delicacies are forbidden, but can always be had of the school porter for a little overcharge. There is no corporal punishment nominally, since the present Czar abolished the birch by a special ukase, but discipline could scarcely be maintained among Russians without cuffing, so the Professor cuffs his scholars, and they cuff one another with national heartiness.

CHINESE MONEY.

From the first, the Chinese held a very correct notion with regard to money. They recognized it simply as an instrument to further exchange, and not as being in itself wealth. "Money," says one writer, "is an object that in time of famine cannot feed us, in a time of cold cannot clothe us, but coming to the service of all occupations, all sorts of precious things may be secured by it." The vicissitudes through which the currency in China has passed have been frequent and violent. The ease with which money is produced tempted various sovereigns in times of national difficulty to coin enormous quantities to meet their immediate wants, and so common have been the materials employed, and so rude the technical execution, that coiners have found no difficulty in counterfeiting the Imperial cash. At the present day the trade of coining false money is a large and flourishing one, and only within the last few weeks a vessel was captured on the Yang-tze-Kiang carrying a full cargo of false money. The principal objection to the copper cash as a medium of exchange has always been its cumbrousness, and thus at an early period arose a demand for a more convenient equivalent. To some extent silver supplied this want, but the introduction of a paper currency proved a still greater benefit to the traveling merchant. Historians tell us that bank-notes first appeared during the Tang Dynasty, (A. D. 622-897,) but with the advent of troublous times they ceased to circulate, and it was not until the Sung Dynasty, (A.D. 950-1281,) reigned supreme that they were systemically issued and recognized.

As in all countries subject to revolutionary outbreaks, the paper currency in China has been subject to extreme fluctuations, and the means adopted by the Government to maintain its nominal value in times of depression have been as unwise and unavailing as any employed in European countries under similar circumstances. At one time, when paper money had become largely depreciated in consequence of over-issue, the Government, in order to keep it in circulation, ordered that all payments should be made partly in notes, which were to have the same value as metallic money. It is needless to say that this regulation failed in its effect, and almost immediately afterward we find that notes of the nominal value of 1,000 cash were worth in the market only 10 cash. In addition to the over-issue of notes, which has always been the chief cause of their depreciation, the appearance from time to time of large quantities of false notes has added to the popular mistrust in them. It is curious to notice the similarity between the terms of the penalty to be inflicted on forgers of Chinese paper money with those employed by Western Governments on the first appearance of forged notes in Europe and America. On the notes issued during the Ming Dynasty, (A. D. 1365-1643,) was the inscription, "Whoever fabricates or uses forged notes shall be beheaded, and he who informs against the forger, or arrests him, shall receive a reward of 250 ounces of silver." The Assignats of the French Republic bore an almost identical legend: "*La loi punit de mort le contrefacteur, la nation recompense le denonciateur;*" and on the American notes issued during the War of Independence was inscribed the short and emphatic phrase, "To counterfeit is death."—*The Athenæum.*

VICTOR EMANUEL.

Every Italian knew that King Victor Emanuel infinitely preferred chamois hunting on the mountains of Piedmont, or wild-boar hunting amid the juniper thickets of San Rossore, to receptions of other royal personages, whom, in many cases, he had never seen before, and would perhaps never see again. But however great the attractions of the chase, they never prevented the King from abandoning, at a moment's notice, his favorite sport, and hurrying to his capital to do the honors of his Kingdom if so required. Next to the chase his chief delight was in fast [illegible] and those who only saw him at La Spezzia might, if familiar with the tradition of English history, have imagined that they were beholding a counterpart of George III. at Windsor. The resemblance was somewhat treacherous, for our Farmer George, in the intervals of his agricultural pursuits, saw many fair provinces torn from his Empire, while Farmer Victor's care for his flocks and herds did not divert him from the task of building a new empire up. The real fact was that, whether in contact with, or at a distance from his Ministers; whether farming or hunting, his mind was always occupied with the same idea. It formed not the sole, but the chief subject of his reading, and he rarely went to bed without reading an hour or more in the royal log-book, constructed according to his own direction and for his own special use. He had in his Cabinet, two Secretaries whose sole duty was to read during the day all the more striking passages in the journals of Europe that bore on the acts of his Government, or on the relation tween Italy and Europe. If written in French or Italian the scissors did the necessary work, and the extracts were pasted down. If in German, English, or any other European language, of which the King was ignorant, one of the Secretaries, a Venitian polyglot, rendered the foreign notice or commentary into Italian for the sovereign's use. That formed King Victor Emanuel's nightly reading. He exacted with unsparing rigor from his Secretaries that, in the performance of their task, they should always give the preference to dissenting or hostile criticism. He possessed, according to the testimony of all the statesmen who had most intercourse with him, whether Cavour or Ricasoli, La Marmora or Minghetti, great natural talent, an extraordinary power of taking in the bearings of a political situation at a single glance, a shrewd estimate of character, and that peculiar development of memory in reference to all the persons he had ever seen or spoken to which appears to be as inherent in royal personages as the power of a shepherd to distinguish the faces of his sheep. To these natural gifts he united, after the fashion just described, a continuous course of reading on the subject which after all it was most important for him to know. Foreign statesmen, when conversing with him for the first time, were often surprised at his knowledge of the views held by the politicians of other countries. When one knows how constant and familiar was his mental intercourse with the first publicists of the Continent, there was nothing surprising in the matter. And it may fairly be questioned whether, for the special task which he had set before him, this very peculiar discipline, these lonely readings under the Alpine tent, the Tuscan shooting box, or the Roman villa, were not more useful and suggestive than the eternal recurrence of the same court conventionalisms from which he could scarcely have disentangled himself had he lived in the usual court fashion. His reading was not, however, confined to this daily chronicle of Italian and European politics; he delighted in books of voyages, and sometimes at the close of a day's Alpine sport would get his huntsmen to sit on the grass around him, while he read aloud for their amusement something by which he had been especially interested when reading the night before.—*Macmillan's Magazine.*

Selections.

The flower of youth never looks so lovely as when it bends to the Sun of Righteousness.

Human things must be known, to be loved; and divine things must be loved to be known. —*Pascal.*

Frankness speaks of the present as if they were absent, and kindness of the absent as if they were present.

How often have we found a cross,
Whose heavy beam we scarcely bore,
When passed beneath, and lifted up,
To be the frame of Heaven's door.

Experience unveils too late the snares laid for youth; it is the white frost which discovers the spider's web when the flies are no longer there to be caught.

The higher rose the waters of the Deluge, the higher was the ark lifted on their bosom; and thus, as the floods of affliction rise in the soul that carries Christ, will it be lifted buoyantly above them—nearer heaven and everlasting happiness.

It is a little thing to give a cup of water, or to speak a word of common comfort; yet the cool refreshment may give pleasure to fevered lips, and the encouragement may so stimulate the weak, that the burden shall seem easier to carry.

He who can look up to his God with the most believing confidence, is sure to look most gently on his fellow-men; while he who shudders to lift his eye to heaven, often casts the haughtiest glances on the things of earth.

The Divine Mind is the ocean from which all truth originally springs, and to which it ultimately returns. To trace out the shores of that shoreless sea; to measure its measureless extent, fathom its unfathomable depths, will be the noble and joyous work of eternal ages.—*Hitchcock.*

From human eyes 'tis better to conceal
Much that I suffer, much I hourly feel;
But oh! this thought doth tranquillize and heal,—
All, all is known to Thee.

Each secret conflict with indwelling sin,
Each sickening fear I ne'er the prize shall win,
Each pang from irritation, turmoil, din,—
All, all is known to Thee.

When in the morning unrefreshed I wake,
Or in the night but little sleep can take,
This brief appeal submissively I make,
All, all is known to Thee.

Nay, all by Thee is ordered, chosen, planned;
Each drop that fills my daily cup; Thy hand
Prescribes for ills none else can understand;
All, all is known to Thee.

—*A. Newton.*

Science and Art.

Lightning in ether moves at the rate of 100,000 miles a second, and electricity in free wires moves probably at the same rate. But the nerves transmit their messages at the rate of only seventy feet per second.

The National Library of Paris has been lately enriched with a most interesting manuscript, executed about the year 1520 at the Abbey of St. Dennis. It consists of sixty-seven sheets of parchment which contain an account of the life of St. Dennis, and of the monastery of the same name. It is illustrated by thirty very curiously illuminated pictures.

NEW-FOUND WORKS OF MICHAEL ANGELO.—The Baroness Adolphe de Rothschild has just bought for $70,000 two groups in bronze, discovered in an old Venitian palace and attributed to Michael Angelo. Each of them represents a panther, on which is leaning a graceful figure of either a satyr or a faun. They are to be shown at the Paris Exhibition.

Another buried city has been discovered in Italy. At the foot of Mount Gargano a buried town has been laid bare, the houses being twenty feet below the surface. A temple of Diana was first brought to light, then a portico composed of columns without capitals, and finally a necropolis covering nearly four acres. The Italian government has taken measures to continue the excavations on a large scale, and has already discovered a monument erected in honor of Pompey after his victory over the pirates. The town is the ancient Sipontum, of which Strabo and Livy speak, and which was destroyed by an earthquake.

RAILWAY SIGNALLING BY MIRRORS.—An account is given in *La Patrie* of a new invention in railway signals. The description is very vague, but gives the general idea that mirrors are to be so set as to reflect a hundred miles of road to a mirror at a central station, which, in the present set of experiments is at Marseilles. The statement is made, that in the central mirror, all the movements of trains on 100 miles of road can be seen, and any danger of collision will be perceived in time for suitable telegraphic orders to prevent accident. The mirrors to be used are spoken of as "telegraphic mirrors"—whatever that may mean. It is quite obvious that the purpose could not be subserved by ordinary mirrors.

Hon. John Welsh, Minister to England, has bought, at the expense of $20,000, and presented to the Fairmount Art Association, of this city, a magnificent series of Pompeiian views. They are arranged in the Old Art Gallery, at the Green street entrance of the Park. The Philadelphia *Inquirer* says: "After looking through the lenses, behind which the pictures are arranged, and viewing for an hour, perhaps, these delineations of the 'City of the Dead,' one finds it very hard to shake off the feeling that he has been holding intercourse with the ancient dwellers in the fated city, has been living with them in days when the world was young. Bulwer's celebrated book finds its interpretation in these views, and with Glaucus, Media and Diomedes, with the school of the gladiators, and the frequenters of the little wine shop, the looker-on finds his interest and intelligent curiosity greatly excited."

Personal.

Dr. Dollinger, the old Catholic leader, entered on his eightieth year in February.

Rev. Dr. James DeKoven has been invited to the vacancy in Trinity church, New York, caused by the death of Dr. Ogilby.

Cardinal McCloskey is expected in New York about the 20th, and preparations are on foot to give him a grand reception.

At the close of Joseph Cook's lecture at Oberlin, Ohio, the other night, the receipts of the house were garnisheed by a manager whom he had disappointed.

Mr. Tennyson got fifteen hundred dollars in gold for his ballad in the last number of the *Nineteenth Century*. The London *Athenæum* says that this is "a very large sum," but "quite in keeping with" the poet's customary receipts from his publishers.

The popular preacher of Paris for the present is Pere Monsabre, who succeeded Pere Hyacinthe in Notre Dame. He is a Dominican, an impassioned orator, and a vigorous opponent of infidelity. He preaches hortatory sermons, which attract immense crowds. He looks much like Moody, and appears to be as deeply in earnest.

The *Pall Mall Gazette* enumerates some of the men who have been clever at thirty-three. The younger Pitt at thirty-three had governed England as Premier for ten years with eminent success, and had engaged in his great struggle with the revolution in France. At thirty-three Mr. Gladstone, as a Privy Councillor and President of the Board of Trade, was the chief exponent and interpreter of Sir Robert Peel's commercial policy in the House of Commons. At thirty-three M. Gambetta, after conducting the war of the National Defense with an energy and devotion which extorted the admiration of his enemies, had returned to France and taken his place in the Assembly at Versailles as the leader of the advanced Republican party.

Mr. Edison, as a young telegraph operator at Memphis, was known for the quaint drawings, with which, in odd leisure moments, he illustrated the Southern press reports. One habit was to convert the tails of his g's and y's into faces, with the most ludicrous expressions imaginable. Another habit was to draw a railroad curve around a hill, with a train of cars at full speed; on the first car was a T, on the second Y, and so on until Tyler, the signature to the report, was spelled out, and on the last car, barely perceptible around the curve, was "30," or finis. This continued for some time, until a Memphis editor published a paragraph praising in the highest terms the beauty of the sketches, but objecting to them on the ground, that the printers took up too much time in admiring them, and in trying to find appropriate cuts to represent them. This was the last of the "illustrated press reports," as Edison was exceedingly sensitive.

Books and Periodicals.

ENDLESS PUNISHMENT: Scriptural Argument for, and reasonableness of future Endless Punishment. By Nehemiah Adams, D. D., Pastor of Union Church, Boston; author of "At Eventide," etc. Boston: D. Lothrop and Company, Cor. Franklin and Hawley Sts. Pp. 168. Price $1.

In this neat little book are collected among other things the arguments of Dr. Adams, in proof of eternal punishment, published by invitation in the *Christian Freeman*, a Universalist Journal. The "*Freeman*" seems to have got more than it bargained for.

HARPER'S BAZAR for May 11th is not only an amusing but a beautiful number. We doubt whether any periodical in the land affords more help to Ladies and Housekeepers. Price $4.00 per year, single copies 10c.

SCIENTIFIC AMERICAN. A Weekly Journal of practical Information, Art, Science, Mechanics, Chemistry and Manufactures. New York. Price $3.20 per annum. Postage prepaid.

We know of no paper more interesting and instructive to Mechanics and Manufacturers, than the above named journal. It is a splendid paper for boys, as well as grown men, and will if read encourage them to pursuits that will be of great advantage to them.

LITTELL'S LIVING AGE. No. 1768.—May 4, 1878. Contents: Russia and India, *Nineteenth Century;* Within the Precincts, *Advance Sheets;* The Political Adventures of Lord Beaconsfield, *Fortnightly Review;* Erica, *Frau von Ingersleben;* The Gothic Fragments of Wlfilas, *Macmillan's Magazine;* Æs Triplex, *Cornhill Magazine;* A Recollection of the Indian Mutiny, *Sunday at Home;* The Pleasures of Mediocrity, *Saturday Review;* A Fearful Swing, *Chambers' Journal;* Japanese Fans, *Chambers' Journal;* Poetry: When we were Children; Irish Song; Love's Calendar; "Lead, Kindly Light;" Miscellany. Published every Saturday by Littell & Gay, Boston.

THE METROPOLITAN PULPIT AND HOMILETIC MONTHLY for May, 1878. Contents: The Intellectual Grounds of Belief in God; The Strait Gate; or, Hindrances; Resource in Trouble—Expository Discourse; The Duty of Forgiving Offences—Right and Wrong Notions; The True Work of the Preacher; The Old Paths; Ireland in Prophecy; The Pulpit in other Places; Outlines of Sermons by Distinguished German Divines on the Gospels and Epistles for the Church Year; The International Sunday-school Lessons Homiletically Treated; Potential Preaching; The Homiletic use of Natural Science; Hints at the Meaning of Texts; Preachers Exchanging Views. Rev. I. K. Funk, Editor. New York: The Religious Newspaper Agency, 21 Barclay Street.

THE AMERICAN PULPIT for April, 1878. Sermon on Fools: by Rev. Charles Wadsworth, D. D. American Pulpit Publishing Company. Edwin B. Raffensperger, Editor. Post office address, 1338 Chestnut Street, Philadelphia. Terms by mail, 10 cents a copy, or $1.00 per year in advance.

THE SERMONIZER for May, 1878. A Monthly Magazine devoted to Homiletical Literature. Rev. J. C. Hornberger, Editor, Rev. E. Light, Associate Editor. Contents: Sermons; Sermon Outlines; Sketches of Sermons; Preparation of Sermons; Editorial; Editorial Gleanings. Rev. J. C. Hornberger, Publisher, Lebanon, Pa. Price 50 cents a year. Sample copies, 6 cents.

The Messenger.

REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D.,
Rev. J. M. TITZEL,
Rev. E. E. HIGBEE, D. D.,
} Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see first page.

WEDNESDAY, MAY 8, 1878.

INSUFFICIENCY OF WEALTH.

Some idea of the deciduous crumbling nature of the things of time and sense seems to be forcing itself upon the minds of men by reason of the hard times, of which we hear so much complaint. An unseen current has undermined the foundation they have reared, and they find that there is no dependence to be placed on outward material prosperity. Even if the things of this world could satisfy the demands of man's nature, no permanency can be attached to them. Riches *make* unto themselves wings and fly away; that is, they contain in themselves the elements of disintegration just as surely as the seeds of death are in our mortal bodies. No philosophy, no forethought or skill, can overcome this inherent evil. They have learned very little wisdom, who, amidst their repinings over shrinkage in valuations, or the loss of fortunes, think to reconstruct these perishable things so as to make them last forever.

And not less foolish are they who think that mere wealth could afford a solution of the evils of the world, even if it were not so transient in its nature. The answer to the prayer of Midas, which made everything he touched turn to gold, showed him the folly of his wish, and illustrates the wrong conceptions of those who think that money is everything. *There is much that it cannot do; nay, it may pierce us through with many* sorrows, and it often builds barriers between us and heaven which it is a mercy in God to remove. Those who have most of it are not the most useful or happy, even though they retain it to the end of life. And then it is that the vanity of worldly possessions appears. "How much did he leave?" asked some one when a great railroad king died. "He left *all*," was the reply, and it made the inquirer stand aghast.

That wealth has its uses and may be the means of doing much good, no one will deny, but he who commits his hopes to it, builds upon the sand. The distress that men are now experiencing almost everywhere should demonstrate this, and if men are taught, even by bitter experiences, to trust more fully in Him who is "the same yesterday, to-day, and forever," the lesson will not be in vain. It is comforting to think, in this connection, of the transcendent power of Christ, who raises us above the order of the world with its wants and disappointments, and enables us to enter upon an inheritance that is incorruptible, undefiled, and that fadeth not away.

THE FUTURE LIFE.

There is in men generally a mutual longing for immortality. This longing, the Scriptures assure us, will be satisfied. In them we are emphatically taught that

> "'Tis not the whole of life to live
> Nor all of death to die."

And of the truth of this teaching, we have conclusive proof in the resurrection of our blessed Lord. By His triumphant and glorious victory over death and hell, Jesus not only showed Himself to be truly the Son of God, but also brought life and immortality to light through the Gospel for us.

As regards the future life, the Scriptures, moreover, teach us, that for the righteous it will be a life of blessedness and glory, and for the wicked a condition of shame and misery. Beyond this, however, they do not give us any very definite description of what this life will be, and all attempts, therefore, to describe it minutely, or to say positively what it will be in all respects, are vain, and tend to do harm rather than good. As for those things which pertain to the sphere of revelation, it is, indeed, always unwise to forget, that we can know certainly only what has been actually made known, and that mere conjectures ought never to be presented as facts. The wilful, or careless, neglect to distinguish properly between facts and speculations, has done no little injury to the cause of truth, in theology as well in science.

But it may be asked, Why have not the Scriptures given us fuller details of the life to come than they have? One reason, no doubt, is to be found in the fact, that such revelation was not possible under existing circumstances. Constituted as we are, we can know and understand fully only such things as come within the range of our experience. What we have not seen or felt, can only be made known to us, as it is like something we have seen or felt. Anything that cannot be described in known terms, cannot be so described as to be rightly apprehended by us. As the future life will be very different from the present life, and pertain to a different sphere of existence, it must at once, therefore, be evident that it cannot be fully and clearly described to us in our present state. Then if the circumstances were even such as to make a fuller revelation of the nature of the future life possible, it is doubtful whether such revelation would be desirable. In all probability it would hinder us in rightly using the present, and so be harmful to us. And this may be another reason why such revelation has not been given unto us.

What is revealed unto us concerning the future life, however, is sufficient to teach us, the great importance of making a right use of the present, and especially of our exercising ourselves, like St. Paul, to have always a conscience void of offense toward God and toward man. For though there is much relating to our future existence which we do not know, yet this is certain, that our existence will not end with the grave, but continue forever in felicity and glory unspeakable, or in dishonor and wretchedness, according as we seek faithfully to serve the Lord, or do despite to His goodness, and continue in rebellion against Him. T.

SCRIPTURE AND SCIENCE.

A very able and interesting lecture on this subject was delivered on Monday evening, April 29th, in the First Reformed Presbyterian Church of this city, on Broad Street, above Pine, by the Rev. John Hall, D. D., of New York.

The alleged conflict between Science and Religion was thoroughly ventilated, and its utter fallacy fully exposed, without, at the same time, doing any injustice to the wonderful advances made in the various branches of science, within the last century. Instead of developing anything like a real conflict between Religion and Science, these discoveries all tended to add to the previous confirmation of the truth of Christianity. The lecture was truly one of more than ordinary degree of excellence, and fully sustained the well earned reputation of the speaker. It was full of most valuable information, and powerful argument. Our limits prevent us from even venturing upon a synoptical statement of its leading points. It well deserves to be given to the public in a permanent form. F.

MERCERSBURG COLLEGE.

We are in receipt of the annual catalogue of this institution for 1877–78. Though comparatively young in years, it enjoys an encouraging degree of prosperity. It graduated its first class in 1871, and has since annually added others to the number, so that it has already quite a respectable list of Alumni. It at present has six professors in the Collegiate, and four in the Preparatory Department. The names of sixty-four students appear on the roll; of these twelve are resident graduates; thirty connected with the regular College classes, and twenty-one in the Preparatory Department. There are nine in the graduating class, and the annual commencement will be held on the 26th of June, with which the summer session will close. F.

HEIDELBERG COLLEGE.

The annual catalogue of this institution for 1877–78, which has just been received, contains on its roll the names of one hundred and eighty students. Of this number eleven are in the Theological Seminary, eighty-five in the Academical Department, and eighty-four in the Collegiate Department, the latter divided among the four Classes as follows: Seniors, thirteen; Juniors, nine; Sophomores, twenty-six, and Freshmen, thirty-six. Of the whole number of College students, thirty-five are in the Classical Department, and the remainder in the Scientific Department. Seven professors compose the faculty. The catalogue indicates that the institution is not only holding its own, but also making some progress, even under the pressure of the times. F.

Notes and Quotes.

The poem entitled "St. Violet," which appeared in our columns a week or two ago, should have been credited to *Scribner's* Monthly Magazine.

A reply to the *Presbyterian*, and other editorial matter has been lifted from the form and set back to give place to Church News and the large number of notices which appear in our columns this week. The list of Delegates to the General Synod is necessarily incomplete, as there has been no official report of the persons elected by some of the Classes at recent sessions.

Several of the professors of Yale College have issued a circular, calling attention not only to the villainous nature of the advertisements, but also to the demoralizing character of the literature furnished to the young in some of the weeklies that are scattered over the land, through the post-office and careless news venders. We have spoken on this subject freely before, and make this the occasion to ask parents, guardians and teachers to inquire what their boys may be reading.

Among the sensational ecclesiastical news cabled across the water, and published in the New York *Herald* last week, was an account of a movement in England, by which three millions of people, including bishops and clergy, were to go over to the Church of Rome. The terms of the surrender were fully set forth. They included the acceptance of all the Romish doctrines; The re-ordination of the clergy; The vow of celibacy by all new priests; Married men now in orders in the English Church, not to quit their families, but to be debarred from hearing confessions; finally; The new Catholics to be placed for a period of twenty years under a special Episcopal hierarchy, in order to smooth the many differences of opinion that may arise during the transition.

This dose was too big to be swallowed by the religious press of America, and the reports have since been found to be so greatly exaggerated, that most people of sound judgment have treated them with incredulity.

Dr. A. A. Hodge delivered the annual address before the Presbyterian Historical Society on the 2d inst. He took the Relation of Church and State for his theme. According to the report in the *Times*, "He said that, in modern times, in all Christian countries, the Church and State were held to be distinct, but in Rome the State had been subordinated to the Church; in other European countries the Church was subordinated to the State, and the true American idea was that the State and Church were distinct, except so far as they have the same constituency, but derive their powers from and are responsible to the same God, and should be governed by His word as revealed in the Bible. He said that the true American idea, or pre-eminently the Presbyterian idea, had latterly been assailed and subverted by those who claimed, that the State is absolutely secular, and derives all its powers from the people, and is ruled only by man's will and man's reason; that it is no more Christian than Mohammedan, no more theistic than atheistic. There is now going on a triangular contest, the Ultramontane Romanists claiming that the State should be subordinated to the Church, or more particularly to the infallible Head of the Church, and the secularists, and those who claim, like the Presbyterians, that governments as well as the Church must be governed by the Bible. He said that the secularists were as much worse than the ultramontanes as atheism is worse than 'the corrupted teachings of the Papacy,' and urged the importance of withstanding its 'dangerous teachings.'"

For The Messenger.

DEPARTMENT OF MISSIONS.

BY THE SUPERINTENDENT.

MISSIONS IN PITTSBURGH.

Nearly a century ago Pittsburgh was missionary ground, which the Reformed Church sought to cultivate. The Rev. John William Weber was the first Reformed minister, who crossed the Allegheny Mountains to look after the interests of the Reformed Church in western Pennsylvania. He hailed from Northampton County, and was at his request sent by Coetus to Westmoreland County in the year 1782. His labors extended over a wide range of country in Somerset, Westmoreland, Fayette, Armstrong, Venango, Butler and Crawford Counties, whilst that section of country was a wilderness, and the people went to church with their rifles in their hands, and were accustomed to place a sentinel at the door of the church during divine services for fear of the Indians. Father Weber was an apostolic man or missionary in the true sense of the term. He laid the foundations upon which others built afterwards. He was among the first, if not the first, to preach the Gospel at stated times on the ground where Pittsburgh now stands, when there were not more than one hundred and fifty log houses standing around old Fort Pitt. His congregation very likely grew into that large and wealthy congregation in Smithfield Street, now Independent, where Dr. Kæmmerer preached more than forty years ago. Some years ago a monument was erected to his memory by his successors in the ministry, the descendants of those to whom he preached the Gospel.

About twenty-five years ago, Grace Church in the present Pittsburgh, was organized as an English mission. It has been self-sustaining for many years, and been a helper in sustaining other missions around it, several that are German, the rest English, the latter, three in number. On Palm Sunday the Superintendent had the pleasure of preaching in each of the English missions, in the morning at East Liberty, in the afternoon at Wilkinsburg, and in the evening in Allegheny City. The two first named, are served respectively by the brethren Darbaker and Souder, and are in as prosperous a condition as could be expected in their circumstances, which are somewhat peculiar. The stringency of the times has borne more heavily upon them than upon missions in most other places. It is difficult for some of the members to find work or to support their families. Still they adhere faithfully to their churches, and do what they can to sustain them. We found both pastors diligent and active in watching over their little flocks, and in warding off the approach of the enemy, that troubles them as well as other churches, in the forms of debt. Like good housekeepers, they seek to economize, and pay what they owe. We admired their tact and enterprise in utilizing the services of the Superintendent, by getting up audiences for some astronomical lectures during his stay. They made something and received credit from the community for so doing.

MISSION IN ALLEGHENY CITY.

The church in Allegheny City has not enjoyed a uniform prosperity. Its history is a checkered one. It has had lights and shadows, ups and downs, losses and gains. The losses have perhaps preponderated. It had been regarded as a self-sustaining charge for a number of years, though it is questionable, whether it was so in reality, at least during a part of the time. A church is not self-supporting, when its debts accumulate. Last fall it was declared a mission, and an appropriation had to be made by the Board of Missions for its further maintenance. It would have been better most probably, if it had received some help from abroad years before. But byegones are bygones, and we cannot alter what is once past. We found the congregation without a pastor, and disheartened. What should be done? Disperse! So some seemed to think. We, however, were not of that number. The mission has a pleasant, cosy little church, a good field, and certainly enough valuable members and families with which to sustain themselves, and in the end to build up a prosperous congregation. With such material in any other place, our ministers would be only too glad to encourage such an interest, and to give it a generous support. One more effort at least ought, as we think, to be made, to place this sister congregation on a better foundation, and in a better position among the churches. Only let the effort be made in the right spirit, in the spirit of prayer and faith, and harmony and love, and of entire consecration to Christ, dependence on His grace and support. Certainly its candlestick ought not to be removed. It needs a pastor. May it soon find one! It is an instance where the assistance of the Classis and of the Board of Missions is needed.

We were sorry that our time did not allow us to remain longer in this field. We met with the German brethren laboring by the side of the English churches, and in hearty accord with them. But we had no time to extend our acquaintance. It was necessary to hurry away home after an absence of five or six days, in order to start in time for the valley of Virginia, where appointments had been made for us during the Easter festival. We will speak of this trip more in detail hereafter.

MISSIONS AT THE MEETINGS OF THE CLASSES.

As a matter of course, the subject of missions will claim attention at the meetings of the Classes, which are about to hold their annual meetings. As the cause needs a new impulse, and as moreover a new interest in it seems to be awakened in different directions, it is hoped, that much will be done to infuse new energy into our missionary operations at these meetings. This may be done in various ways. In general let it be said that the chief feature of these annual assemblies was this year missionary. That would be a sweet fragrance for them to exhale and leave behind. We take the liberty of making a few suggestions.

The usual Classical assessments will as usual be scanned and criticised. Let them be made fairly, but at the same time generously. Efforts are too often made to diminish them. If possible, they ought rather to be increased. The times are urgent, and we need more rather than less than what is received from each charge. Nearly all the Classes are in arrears for their assessments for missions at the end of the year. Let them be so made this time, that there may not hereafter be these annual deficits.

Missionary meetings no doubt, will be held during the sessions of the Classes. Let them this year be filled with life and missionary zeal. Let proper programmes be prepared, and missions be thoroughly discussed, as is sometimes done at Sunday-school conventions or meetings at Classis or Synod. At such meetings the collection for missions is sometimes forgotten. When the subject is discussed, the people are interested, and willing to give something. If possible, it would be well, if all the collections during the meetings of Classes were devoted to missions or at least to benevolent purposes.

The Board has prepared a constitution for congregational missionary societies, and desires to establish such auxiliaries in all our churches and Sunday-schools. This movement has an extensive range, wide and significant bearings, more so than might appear at first view. Some one remarked to us the other day, that it looked as if the object was to make the whole Church one missionary society with a branch in each congregation. That no doubt will be the result, if the movement becomes general. And why should it not? The Church of Christ has ever been, at least in its brightest days, a grand missionary association. It was especially so during the primitive ages. It is so to a certain extent at the present time, and why should not our Church as a whole, assume this apostolic character, and gain for itself this primitive characteristic or attribute? The Classes may do much for missions this year, if they adopt measures to establish these auxiliary missionary associations in their congregations. We hope the subject will engage their earnest attention, and call forth strenuous efforts to reduce our missionary operations to something like order and system. A word to the wise is sufficient. Other points having a bearing on the spread and increase of the Church, will suggest themselves to the wisdom of the brethren as they come together.

For The Messenger.

BETHANY ORPHANS' HOME.

The Board of Managers of this Home held its quarterly meeting on April 11. Ten of the thirteen members of the Board were present. During the last quarter two orphans have been admitted. At this meeting application was made for five children, but want of means compelled the Board to turn them all away. There are fifty-four orphans in the Home, with house room for two or three times this number, were the means at hand to support them. During the quarter, our receipts have not covered the expenses. Besides the three clerical members, ten members of this Board are practical business men, who are thoroughly at home in managing affairs of the kind. We are doing our utmost to economize. The number of helpers and their salaries have been reduced to their utmost limit. Still, our small receipts are insufficient to meet our most pressing wants. The times are hard—they are no less hard for this Home than for the congregations and members of the Church. The Board can manage it, but cannot supply it with the needed money. The institution is the property of the Church. It can only become what she will make out of it. If the treasurer receives but little, but little can be done.

The Board hereby appeals to the people of our Church for an increase of help in its support. In most cases individuals and congregations cheerfully give to the cause of the fatherless, if it is presented and pressed home to their consciences. Children, as well as grown people, have a warm heart for orphans. But, in order to secure their offerings, they must needs be told about them.

We have a productive farm, but the net proceeds of it do not half support the Home. We owe a payment of $4,000, and a floating debt of $2,000, the interest of which consumes part of our receipts. Even if the debt were all paid, it would not half support the institution. Some may suppose that we are rich enough to support ourselves. This is an error. Unless we receive more aid from the Church, we shall have greatly to increase our indebtedness, or send away a large number of our orphans. We make allowance for the hard times, and simply ask that all the friends of the Home should present the cause, and take such collections as the kind, sympathizing hearts of the people may dictate.

B. BAUSMAN,
President of Board of Managers.

EASTER REJOICINGS.

SYNOD OF THE UNITED STATES.

On Easter Sunday morning, the communion of the Lord's Supper was administered in Zion's church, New Providence charge, of which Rev. D. B. Shuey is pastor. Services were held every evening during the previous week. Confirmation and preparatory services took place on Good Friday morning. Six persons were added to the church, three by confirmation and three by certificate. Rev. A. B. Shenkle, of Millerstown, Pa., preached three times for the pastor during the week. The number of communicants was larger than it has been since 1862. The congregation is in a flourishing and progressive condition.

In connection with the Easter communion in the church at Jacksonville, Pa., Rev. J. N. Bachman, pastor, added fifty persons to the church, forty-eight by confirmation and two on certificate.

The sacrament of the Lord's Supper was administered in the Swamp church, New Hanover township, Montgomery county, Pa., Rev. L. J. Mayer, pastor, on Easter Sunday. Eighteen persons were added to the church by confirmation.

Rev. W. F. P. Davis, pastor of the Sinking Spring church, Berks county, Pa., confirmed twenty-four persons in connection with the communion held on Easter Sunday.

The German congregation at Pottsville, Pa.,

Rev. C. Baum, pastor, enjoyed a very pleasant Easter season. The sacrament of the Lord's Supper was administered, in connection with which fourteen persons were added to the church by confirmation.

SYNOD OF THE POTOMAC.

The Salem mission church, at Napa, California, Rev. F. Fox, pastor, passed through a very pleasant Easter season. The holy communion was administered on Easter Sunday morning, in connection with which seventeen persons were added to the church, nine by confirmation and eight by certificate. At the same time, two elders and one deacon were inducted into office.

The church at Carlisle, Pa., Rev. Dr. A. H. Kremer, pastor, is gradually regaining its former strength and efficiency. A very interesting communion was enjoyed in connection with the Easter season. Over one hundred and fifty of the members communed. The church was quite elaborately decorated with flowers, evergreens, and appropriate mottoes. A service was held at sunrise on Easter morning, which was attended by three hundred persons, and the audiences present at the services during the day were large. Four persons were added to the church, increasing the additions to eleven since the present pastorate commenced. There are also twenty-five catechumens connected with the catechetical class.

The Sunday school held its Easter celebration in the afternoon. An appropriate address was delivered by the pastor, at the close of which each scholar in the infant department was presented with Easter eggs. Suitable remarks were made explanatory of the origin of the use of colored eggs in connection with the Easter season, which served to add much to the interest of the occasion. The singing was excellent and much enjoyed by those who are able to appreciate it.

The First Reformed church, Baltimore, Md., of which Rev. J. T. Rossiter is pastor, spent the Easter season in a very appropriate and profitable manner. Services were held on Wednesday and Friday evenings during Lenten season, and on every evening during Passion Week, except Saturday. The sacrament of the Lord's Supper was administered on Easter Sunday morning. It is said to have been by far the largest communion known in the history of the congregation. Preparatory services were held on Good Friday evening, in connection with which thirty-seven persons were admitted to full communion in the Church, twenty-three by confirmation, three of whom received adult baptism, and fourteen by certificate from other churches. One young man, who expected to be confirmed with the other members of the catechetical class, died suddenly a few weeks prior to the time of confirmation. Contributions for Home Missions were received at the week day services and also on Easter Sunday morning. The former amounted to $20 84, and the latter to $33.00, making a total of $53.84.

PITTSBURGH SYNOD

The Rev. D. S. Dieffenbacher, of Kittanning, Pa., reports, that his charge passed through a pleasant Easter season. Services were held on Friday, Saturday and Easter Sunday. *In connection with the latter service*, the communion of the Lord's Supper was administered at the church at Mount Union. On the day previous, the preparatory services were held, in connection with which seven persons were added to the church, five by confirmation and two by renewed profession. On the Sunday after Easter, the Lord's Supper was administered in the church at Kittanning. The preparatory services were held on the Saturday previous, in connection with which fifteen persons were added to the church, thirteen by confirmation, one on renewed profession, and one on certificate. The additions in the two churches aggregate twenty-two. The number of communicants was large, and a deep interest manifested. The pastor was assisted by the Rev. M. H. Dieffenderfer.

EASTERN GERMAN SYNOD.

In connection with the Easter communion in Bethlehem church, Rev. J. G. Neuber, pastor, fifty-four persons were added to the church by confirmation. This is the congregation which has recently been obliged to abandon its church building on account of its unsafe condition. They are now worshiping in a hall. Arrangements have been made for the purchase of a lot on the northeast corner of East Montgomery avenue and Tulip street. The location is an eligible one, and it is expected soon after completing the purchase to enter upon measures looking to the erection on it of a new church edifice.

WESTERN CHURCH.

The sacrament of the Lord's Supper was administered on Easter Sunday morning in the Pleasant Valley church, Fremont county, Iowa, of which the Rev. D. P. Lefever is pastor. The series of services connected with the occasion began on Thursday evening previous, and were all well attended. Nine persons were added to the church, seven by confirmation and two by renewed profession. Eight children also received baptism. The occasion is said to have been truly a joyous one to this struggling mission, for which the pastor and members feel truly grateful to the Great Head of the Church.

From a statement contained in the *Omaha Herald*, which publishes a full account of the Easter services held by the different churches in that city, we learn, that the services in Salem Reformed church, of which the Rev. T. Falk is pastor, were of a more than ordinarily impressive character. The church itself was elaborately adorned for the occasion, fine floral decorations and appropriate mottoes mingling beautifully together. The address of the pastor to the Sunday-school was full of historical information and apt illustrations, and was well received by the audience. The administration of the holy communion followed the services connected with the Sunday-school, and proved an occasion of more than usual interest and solemnity.

In connection with the Easter communion in the church at Germantown, Ohio, of which the Rev. P. C. Prugh is pastor, three persons were added to the church, two by confirmation and one by renewed profession—all heads of families. The number of communicants was unusually large.

Seven persons were added to the church at New Jefferson, Ohio, Rev. F. F. Christine, pastor, in connection with the Easter communion, six by confirmation and one by certificate.

The church at Orville, Ohio, Rev. Frederick Strassner, pastor, enjoyed a pleasant Easter season. The Lord's Supper was administered to over two hundred communicants. Eight persons, all heads of families were added to the church, two of whom received adult baptism.

The Lord's Supper was administered on Palm and Easter Sundays in the Fulton congregations of the Brady and Conyngham charge, Rev. S. Ream, pastor. To the former congregation, thirteen persons were added by eight by confirmation and five on certificate.

Services were held during Passion Week and the sacrament of the Lord's Supper administered on Easter Sunday, in the church at Akron, Ohio, Rev. E P. Herbruck, pastor. Twenty persons were added to the church, seventeen by confirmation and three by certificate. One hundred and ten persons communed.

In connection with the communion held in Apple Creek church, Ohio, Rev. E Erb, pastor, on Easter Sunday, four persons were added to the church. The number of communicants was larger than usual.

Rev. F. W. Berleman, pastor of the church at Millville, Ohio, admitted twelve into full communion with the church by confirmation, in connection with the administration of the Lord's Supper, on Easter Sunday.

In connection with the administration of the Lord's Supper at Springboro, Ohio, Rev. R. B. Reichard, pastor, on Easter Sunday, two persons were added to the church, one by confirmation and baptism, and one by letter. Services were held every evening during Passion Week. The pastor was assisted in the services by the Rev. Dr. I. H. Reiter, a former pastor of the charge. F.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

At a recent communion season observed in the Brownbacks church, on Palm Sunday, Rev. W. Sorber, pastor, nineteen persons were added to the church, sixteen by confirmation and three by certificate. At Easter communion in the Shenkle's church, of the same charge, seven persons were added to the church, five by confirmation and two by certificate.

The sacrament of the Lord's Supper was administered, on the 28th of April, in Hidley church, of the Orangeville charge, of which the Rev. Alfred Houtz is pastor. Three persons were added to the church by confirmation The congregation is in a growing condition.

The Spring communions were held in the several congregations constituting the Conyngham charge, Luzerne county, Pa., of which the Rev. J. M. Clemens is pastor, during the month of April, and they were meetings of more than usual spiritual interest and enjoyment. The people have been taught to appreciate such occasions, and hence look forward to them with eager and earnest anticipation.

The charge takes in a large scope of country, and accordingly, to attend to its interests properly, requires the pastor to spend much time in traveling. In three of the congregations catechetical classes were organized and carried forward for a period of six months. They were faithfully instructed in the doctrines of the Christian religion as embodied *in the Heidelberg Catechism*, so that, at the end of the course of instruction, the catechumens were enabled to sustain a satisfactory examination on what they had been taught. As the result, ninety-eight of their number were, with the approbation of the consistories, admitted to full membership in the church by the rite of confirmation, in connection with the communions held in their respective churches. These were divided among the three congregations as follows: Butler, forty-one; Black Creek, fourteen; and Conyngham, forty-three. The communions were held on the 14th, 21st, and 28th of April, in the several churches in the order here named.

The audiences present on these occasions were larger than at any previous time during the present pastorate of seven years. The churches, which are large, were literally crowded. The number of communicants also was much larger than usual; and the interest manifested, such as proved very comforting and encouraging to the pastor.

Interesting Sunday-schools are connected with these congregations The one at Conyngham especially enjoys many advantages in the services of Samuel Benner, Esq., as Superintendent, who has long labored in this sphere with success, and is also the organist of the congregation.

The relations between the pastor and people are most harmonious, and the future of the charge is full of encouragement.

Rev. A. S. Leinbach, of Reading, Pa., in connection with the Spring communions in two of the congregations of his charge, added forty-four persons to the church by confirmation, nineteen at Leesport and twenty-five at Elsace. The number of communicants in each case, as well as the audiences present, was large.

To the church at Hamburg, Pa., Rev. M. Peters, pastor, twenty eight persons were added by confirmation, in connection with a communion occasion.

In connection with the Spring communions held in the charge of which Rev. M. L. Fritch is pastor, sixty-four persons were added to the church by confirmation; seventeen to the Allegheny church; fourteen to the church at Gouglesville; fifteen to St. John's church; twelve to Forest church, and six to the church at Schillingsville.

At Dunkel's church, Rev. B. Weiss, pastor, seventeen persons were confirmed in connection with a recent communion occasion, and six to the church at Lenhardtsville, Pa., adding thus together twenty-three persons.

Rev. A. J. Herman confirmed six persons at the church at Topton, Berks county, and fourteen persons to the church at Fogelsville, Lehigh county, Pa., in connection with recent communion seasons.

PITTSBURGH SYNOD.

The Spring communions in the Meadville, Pa., charge, of which the Rev. D. D. Leberman is pastor, have been brought to a close. That at Dutch Hill was held on Easter Sunday. The preparatory services were held on Good Friday, in connection with which twelve persons were added to the church by confirmation. The communion at Meadville was held on the 28th of April. In connection with the preparatory services on the day previous, nineteen persons were added to the church by confirmation. In both instances the audiences present at the services were large, and much solemnity prevailed. The pastor was assisted in these hallowed services by the Rev. R Craighead, of the Presbyterian Church.

At a recent communion held in Gladden's Run congregation, of the Wellersburg, Pa., charge, Rev. H. Knepper, pastor, seventeen persons were added to the church by confirmation.

WESTERN CHURCH.

The Rev. J. B. Henry, pastor of the Plymouth, Indiana, charge, reports that he has just wrought the Spring communions in his charge to a close. During the winter, a series of special services were carried forward in each of the three congregations constituting the charge As the result of these labors, seventy-three additions have been made to the membership.

The licentiate Milton F. Frank was ordained to the work of the ministry and installed pastor of the Farmersville, Ohio, charge, on the 19th of April, by a committee of the Tuscarawas Classis, consisting of Rev. P. C. Prugh, Levi Rire, Dr. I. H. Reiter and H. M. Herman.

Rev. Jos. Kester, recently pastor of the Second Marion charge, was installed pastor of the Canaan charge, Wayne county, Ohio, on the 21st of April, by the Rev. Dr S. B. Leister and J. V. Lerch, a committee of the Tuscarawas Classis.

Eleven persons were added to the church at White Pigeon, Mich., Rev. E. R. Willard, pastor, in connection with a communion season held on the 7th of April. F.

DELEGATES TO THE GENERAL SYOD.

In consequence of the fact, that several of the Classes did not, until recently, elect their delegates to the General Synod, or report them in the periodicals of the Church, the usual list of Delegates, which we publish on such occasions, must necessarily be incomplete. As far as they can be ascertained, however, they are here given. F.

SYNOD OF THE UNITED STATES.

East Pennsylvania Classis.—Rev. A. J. G. Dubbs, S. A. Leinbach, Dr. T. C Porter, and A. J. Herman, and Elders Jacob Rader, Thomas F. Butz, Thomas Faust, and Geo. Hagenbuch, *primarii;* and Rev. S. G. Wagner, D. Y. Heisler, W. R. Hofford, and T. D. Stem, and Elders Elias Troxell, Wm. Guyer, B. Ferner, and Louis Laux, *secundi.*

Lebanon Classis.—Rev. Dr. C. H. Leinbach, Dr. B. Bausman, Dr. T. S. Johnston and Dr. C F McCauley, and Elders John Mely, John F. Orth, F. W. Hoffman, and J. H. Michael, *primarii;* and Rev. A. E. Leinbach, Dr. F. W. Kremer, Dr. Geo. Wolff, and T. C. Leinbach, and Elders S. H. Madden, E. L. Kilmer, D. Weitzel, and E. B Shuey, *secundi.*

Philadelphia Classis.—Rev. Dr. D. Van Horn, Dr. J. H. A. Bomberger, and Dr. H. W. Super, and Elders H. C. Hoover, Thos. Ingram, and Jacob Force, *primarii;* and Rev. Dr. D. E. Klopp, J. H Sechler, and W. Sorber, and Elders H. M. Stauffer, W. Brownback, and R. W. Eastlack, *secundi.*

Lancaster Classis.—Rev. Dr. T. G. Apple, W. H. H. Snyder, and Dr. E. V. Gerhart, and Elders G. W. Hensel, W. H. Seibert, and G. Z. Kunkel, *primarii;* and Rev. D. W. Gerhard, J. H. Dubbs, and C Clever, and Elders J. Kistler, J. S. Wagner, and A. Mader, *secundi.*

East Susquehanna Classis—Rev. C. S. Gerhard, J. K. Millet, and C. H. Reiter, and Elders J. R. Hilbush, G. Hill, and G. Eschbach, *primarii;* and Rev. G. W. Engle, G. D. Gurley, and A. R. Hottenstein, and Elders C Newhard, C. Fenstenmacher, and H Snavely, *secundi.*

West Susquehanna Classis. (Not elected).

Goshenhoppen Classis.—Rev. Dr. C. Z. Weiser and Elder D. B. Mauger, *primarii;* and Rev. L. J. Mayer and Elder John Holloway, *secundi.*

Tohickon Classis.—Rev. D. Rothrock and G. W. Roth, and Elders S. T. Morris and Jacob Harr, *primarii;* and Rev. J. G. Dengler and J. Kehm, and Elders T. O. Pearson and Daniel Gerhart, *secundi.*

SYNOD OF OHIO.

Miami Classis.—Rev. Dr. I. H. Reiter, Dr. S. Mease, and H. M. Herman, and Elders A. H. Baughman, W. Kefauver, and J. Siegfried, *primarii;* and Rev. Dr. D. Winters, W. A. Hale, and J Steiner, and Elders J. Swander, Geo. F. Wentz, and J. F. Kemp, *secundi.*

Lancaster Classis.—Rev. H. T. Spangler and Austin Brown, and Elders Geo. Hollman and Peter Brown, *primarii;* and Rev. M. Loucks and C. Hoyman, and Elders J. C. Allen and E. Beighler, *secundi.*

Tuscarawas Classis.—Rev. S. C. Goss and T. J. Bacher, and Elders T. W. Chapman and J. Weimer, *primarii;* and Rev. E. Herbruck and Dr. S. B. Leiter, *secundi.*

Tiffin Classis.—Rev. Dr. G. W. Williard and J. Richards, and Elders Louis Keller and John Hilbish, *primarii;* and Rev. N. H. Loose and L. H. Kefauver, and Elders G. Good and A. Sohn, *secundi*

St. John's Classis.—Rev. Dr. P. Herbruck and Dr. P. Greding, and Elders C. Herzer and D. Zimmerman, *primarii;* and Rev. Dr. H. Kortheüer and W. H. Wittenweiler, and Elders G. Lautenschlager and C. Hanenkrat, *secundi.*

Eastern Ohio Classis.—Rev. E. H. Otting and Elder W. S. Winnings, *primarii;* and Rev. H. Hilbish and Elder J. Williard, *secundi.*

North Illinois Classis.—Rev. D. Lantz and Elder F. Bolender, *primarii;* and Rev. I. A. Sites and Elder C. T. Kleckner, *secundi.*

Shelby Classis.——

Iowa Classis.—Rev. D. S. Fouse and Elder D. Cort, *primarii.*

St. Joseph Classis.—Rev. J. R. Skinner and E. R. Williard, and Elders P. Jacoby and P. Loose, *primarii;* and Rev. L. Grosenbaugh and W. H. Ziegler, and Elders J. H. App and S. A. Brownwell, *secundi.*

Cincinnati Classis.—Rev. J. Bachman and F. W. Berleman, and Elders H. Schroer and H. Wünker, *primarii;* and Rev. B. R. Hücker and C. F. W. Stechow, and Elders C. Ulhbrock and H Geule, *secundi.*

Kansas Classis.—Rev. J. A. Keller and Elder F. Isely, *primarii;* and Rev. J. A. Nicolai and Elder H Mehrwein, *secundi.*

SYNOD OF THE NORTHWEST.

Indiana Classis.—Rev. Dr. J. H. Klein, S. N. Kessler, and P. Joerris, and Elders H Marcus, W. Schaley, and P. Jundt, *primarii;* and Rev. L. Praikshatis M. G. I. Stern, and C. F. Keller, and Elders H. Schroer, C. Schmidt and D. Wenning, *secundi.*

Sheboygan Classis.—Rev. H. A. Muehlmeier and J. Blaetgen, and Elder A. Ortmeier, *primarii;* and Rev. J. Hauser and W. Henschen, and Elders C. Weber and A. Scheele, *secundi.*

Heidelberg Classis.—Rev. J. H. Stepler, C. Wisner, and H. Rusterholz, and Elders C. Vogt, P. Keller, and L. Kaltschmidt, *primarii;* and Rev. M. Heinze, J. Winter, and E. F. A. Schade, and Elders G. Ricker, G. Neidhart, and J. Hoeb, *secundi.*

Erie Classis.—Rev. J. C. Young and C. G. Zipf, and Elders B. Sturm and W. Becker, *primarii;* and Rev. F. Forwick and W. Renter, and Elders A. Pretzer and A. Closse, *secundi.*

Milwaukee Classis.—Rev. A. Becker and F. P. Leich, and Elders F. Sanders and C. Frederick, *primarii;* and Rev. H. A. Meier and J. E. Terborg, and Elders M. Brown and G. Kremer, *secundi.*

Minnesota Classis.—Rev. J. H. C. Röntgen and Elder Peter Mades, *primarii;* and Rev. C. Oechsner and Elder Peter Flury, *secundi.*

Zion's Classis.—Rev. P. H. Dippell and C. F. Kriete, and Elders H. Drover and H. Tons, *primarii;* and Rev. J. Niehoff and P. Ruhl, and Elders E. Vordermark and A. Mohr, *secundi.*

Nebraska Classis.—Rev. F. Hullhorst and Elder J Max, *primarii;* and Rev. C. G. A. Hullhorst and Elder J. Reuter, *secundi.*

Ursinus Classis.——

PITTSBURGH SYNOD.

Westmoreland Classis.—Rev. J. M. Titzel and D. B. Lady, and Elders W. R. Barnhart and A. Cort, *primarii;* and Rev. J. I. Swander and J. W. Love, and Elders G. A. Bair and S. Kunkle, *secundi.*

Clarion Classis.—Rev. H. Hoffman and D. S. Dieffenbacher, and Elders H. Hoch and C. H. Beishouse, *primarii;* and Rev. J. H. Pennepacker and W. C. B. Shulenberger, and Elders D. Crawford and F. Stahlman, *secundi.*

St. Paul's Classis.—Rev. D. D. Leberman and Elder C. M. Boush, *primarii;* and Rev. J. H. Apple and Elder A. G. Apple, *secundi.*

Somerset Classis.—Rev. A. E. Truxal and Elder J. Horner, *primarii;* and Rev. L. D. Steckel and Elder W. Suder, *secundi.*

Allegheny Classis. (Not elected.)

SYNOD OF THE POTOMAC.

Zion's Classis.—Rev. Dr. I. S. Weisz, W. F. Colliflower, and G. W. Glessner, and Elders J. Heffelfinger, G. Julius, and E. Krone, *primarii;* and Rev. D. Gring, Dr. M. Kieffer, and J. Ault, and Elders F. M. McKeehan, C. A. Shultz, and H. A. Basehore, *secundi.*

Maryland Classis.—Rev. Dr. J. W. Santee, W. Goodrich, and E. R. Eschbach, and Elders L. Markell, J. T. Motter, and H. W. Shriver, *primarii;* and Rev. N. H. Skyles, A. R. Kremer, and J. S. Kieffer, and Elders G. S. Griffith, W. Zimmerman, and D. Zeller, *secundi.*

Mercersburg Classis. (Not elected.)

Virginia Classis.—Rev. Dr. S. N. Callender and J. S. Loose, and Elders W. H. Bargelt and J. N. Nicely, *primarii;* and Rev. H. St. John Rinker and Dr. G. H. Martin, and Elders Emanuel Wise and J. Welshans, *secundi.*

North Carolina Classis.—Rev. Dr. G. W. Welker and J. H. Shufford, and Elders Heilman and Forney, *primarii;* and Rev. J. A. Foil and P. M. Trexler, and Elders Hedrick and Webb, *secundi.*

San Francisco Classis.——

GERMAN SYNOD OF THE EAST.

New York Classis.—Rev. J. F. Busche and Elder G. Breit, *primarii;* and Rev. C. Brunner and Elder W. Miller, *secundi.*

West New York Classis.—Rev. J. B. Kniest and Elder H. Trautman, *primarii;* and Rev. H. C. Heyser and Elder A. Noack, *secundi.*

German Philadelphia Classis.——

German Maryland Classis.——

West Pennsylvania Classis.——

MEETING OF GENERAL SYNOD.

The General Synod of the Reformed Church in the United States will convene in triennial sessions, in the First Reformed Church, at Lancaster, Pennsylvania, on Wednesday, May 15th, A. D. 1878, at 8 o'clock in the evening, when the opening sermon will be preached. The presence of all the delegates, who are required to appear with proper official credentials, is hereby respectfully requested.

ISAAC H. REITER,
Stated Clerk.

Miamisburg, O., April 8, 1878.

P. S. The attention of the Stated Clerks of the several Classes is hereby directed to the action of the General Synod at Fort Wayne, in 1875, Minutes, page 51, in regard to the admission of delegates to seats, namely:

"*Resolved*, That hereafter, before delegates to the General Synod can be admitted to seats, they must produce credentials from the proper authorities, according to Article 28 of the Constitution, which this Synod interprets to mean the Stated Clerk of Classis, with a certified list of members belonging to said Classis at the time of the meeting of the General Synod, and also the time and place of holding the election." I. H. R.

NOTICE.

Delegates to General Synod.

The Delegates to General Synod, who propose attending its meetings, to be held in Lancaster, Pa., beginning May 15th, 1878, will please report *at once* to the undersigned. The Synod is a large body, and the congregation cannot undertake to arrange for the accommodation of any other than *Delegates* and officers of the Synod, and only such of these as shall report on or before May 8th, 1878. To this arrangement we must rigidly adhere. By order of the Consistory First Reformed Church. W. F. HAMBRIGHT, *Secretary.*

(*Other Church Papers please copy*).

NOTICE.

General Board of Missions.

There will be a meeting of the Board of Missions of the General Synod in the lecture-room of the First Reformed church, Lancaster, Pa., May 16th, at 3 o'clock, P. M., to pass upon its report to the Synod, and to attend to any other business claiming its attention. The attendance of the members is requested.

By order of GEO. B. RUSSELL, President.
G. H. JOHNSTON, Secretary.

Phila., May 6th, 1878.

BOARD OF FOREIGN MISSIONS.

This Board will meet in Lancaster, on May 16, to prepare a report for the General Synod. It is important that every member should attend. All persons who have entertained any desire to offer themselves for the foreign work will have an opportunity to appear before the Board. If not convenient to appear personally, they may communicate by letter to the Secretary. The Board would doubtless be pleased to receive any suggestions which any friends of the work may be desirous of making, as it will be part of their duty to submit to the General Synod some plan by which the foreign work may be inaugurated. We are prompted, on our own individual responsibility, to invite the counsel of the whole Church, hoping thereby to interpret the will of Providence in the matter. If our next and last meeting of the Board shall be able to present such a plan, then the incoming Board may speedily accomplish that for which we have so long labored and prayed.

T. S. JOHNSTON,
Secretary.

NOTICE.

The Board of Foreign Missions will meet in the First Reformed Church, Lancaster, Pa., on Thursday (May 16th), at 8 P. M. This is the last meeting of the present Board, and as it is to be held at the seat of the General Synod, it is important that all the members should be present.

By order of the President.
THOS. S. JOHNSTON,
Secretary.

IOWA MISSIONS.

We need funds to pay off our missionaries. We must have money, or our interests must suffer. Therefore we most earnestly request those who have pledged themselves to aid our missions, to bring what funds they have with them to the General Synod, where there will be persons from Iowa to receive them. Those who have promised aid, but who are not delegates to the General Synod, can perhaps make arrangements to send funds with those who are delegates. Any others who can give aid, we hope will do so.

D. S. FOUSE,
Treasurer Iowa Classis.

Lisbon, Iowa, May 1st, 1878.

NOTICE.

The Theological Seminary of the Reformed Church, Lancaster, Pa., will celebrate the annual commencement on Thursday evening, May 9th, at 7½ o'clock, in the College chapel. The examinations before the Board of Visitors will be held on Wednesday and Thursday.

E. V. GERHART, *President of Faculty.*

Lancaster, Pa., April 16th, 1878.

ANNUAL MEETINGS OF THE CLASSES.

SYNOD OF THE U. S.

East Pennsylvania Classis.—St. Mark's Church, Easton, Pa., Monday before Ascension, (May 27th), at 2 o'clock, P. M.

Lebanon Classis.—Leesport, Pa., June 11th, at 8 o'clock, P. M.

Philadelphia Classis.—Boehm's Church, Montgomery County, Pa., June 14th, at 8 o'clock, P. M.

Lancaster Classis.—Maytown, Pa., first Thursday after Whitsunday, (June 13th), at 7½ o'clock, P. M.

East Susquehanna Classis.—Millersburg, Dauphin County, Pa., June 13th, at 7½ o'clock, P. M.

Goshenhoppen Classis.—Boyertown, Pa., Friday after Whitsunday (June 14th), at 2 o'clock, P. M.

Tohickon Classis.—Applebachsville, Pa., May 30th, at 7½ o'clock, P. M.

SYNOD OF PITTSBURGH.

Westmoreland Classis.—Salem, Westmoreland County, Pa., June 14th, at 7½ o'clock, P. M.

Clarion Classis.—Monroeville, Clarion Co., Pa., first Thursday in June (6th), at 7½ o'clock, P. M.

St. Paul's Classis.—Brown's Church, Crawford County, Pa., Thursday after Whitsuntide, (June 13th), at 7½ o'clock, P. M.

Somerset Classis.—Somerset, Pa., Thursday after Whitsuntide, (June 13th), at 7½ o'clock, P. M.

SYNOD OF THE POTOMAC.

Zion's Classis.—Blaine, Perry County, Pa., June 1st, at 8 o'clock, A. M.

Maryland Classis.—Mechanicstown, Frederick County, Md., Friday, May 31st, at 7½ o'clock, P. M.

Virginia Classis.—St. Michael's Church, Rockingham County, Va., Friday, May 31st, 7½ o'clock, P. M.

North Carolina Classis.—Mt. Zion's Church, Rowan County, North Carolina, May 23d.

San Francisco Classis.—Stockton, California, Saturday, June 1st, at 8 o'clock, P. M.

MATTERS TO BE REPORTED BY CLASSES TO GENERAL SYNOD.

In addition to the announcement made by Dr. Reiter in the MESSENGER recently, I would respectfully suggest the following action, also adopted by the General Synod at Fort Wayne, namely:

Resolved, That the Classes be directed to instruct their respective Stated Clerks to report nothing in their abstracts sent up to the General Synod hereafter, except those matters claiming the special attention of General Synod.

Stated Clerks and Blank Reports.

For the benefit of those whom it may concern, I would also respectfully call attention to the following action taken at the Synod of Allentown last fall, namely:

Resolved, That the different Classes connected with this Synod be directed to instruct their Stated Clerks to furnish their several pastors, each year, with a copy of the blank for a statistical report of a pastoral charge adopted by the General Synod, and also to use in their statistical report of Classis to Synod, the blank adopted by the General Synod for that purpose.

Minutes of Synod, page 48. D. W. G.

Married.

On the 25th inst., in Macungie, Pa., at the house of J. F. M. Shiffert, Esq., by the Rev. A. J. G. Dubbs, assisted by the Rev. S. A. Leinbach, Mr. John Gangaun, to Miss Sallie Bauder, both of the above named place.

On the 18th of April, by Rev. P. A. Long, Mr. Henry T. Smith, to Miss Mary C. Shoemaker.

On the 24th of April, by the same, Mr. William H. Haines, to Miss Annie B. Zile.

On the 25th of April, at the residence of the bride's parents, near Long Glade, Augusta Co., Va., by the Rev. A. J. Whitmore, Prof. J. A. Michael, to Miss Ida C. Plecker, second daughter of Levi Plecker, Esq.

Youth's Department.

THREE BASKETS.

Bertha's basket: maiden Bertha,
With the merry dancing eyes,
And the brow whereon a shadow
Would be such a rare surprise--
What has she within this dainty
Shell of rushes, silken lined,
Where so many maiden musings
Innocently are enshrined?

Gaily mingled ends of worsted;
Beads that glitter silver-bright;
Fleece of Shetland, light and airy,
Lying there in waves of white;
Broidered linen, wrought for pastime
In the dreamy summer hours;
And perhaps a poet's idyl,
Read amid the leaves and flowers.

Bertha's basket: mother Bertha,
Ah, serener light hath grown
In the thoughtful eyes: the forehead
Hath some flitting sorrows known.
In the larger basket looking,
Other handiwork we find;
Where the woman's heart its pleasure,
Love, and longing, hath enshrined.

Little aprons; little dresses;
Trousers patched about the knee
With tender art, where no keen critic
Can the mother's piercing see;
Flannel worked with skill and patience,
And an overflowing store,
Every size of little stockings
Always needing one stitch more.

Bertha's basket: grandma Bertha,
For the years have run their way,
And it seems in looking backward,
It was only yesterday
That the maiden tripped so lightly,
That the matron had her cares—
Age slips on so gently, gently,
Like an angel unawares.

Grandma's work is contemplative,
With the scintillance of steel
Gleam the needles, smooth with flashing
Off the toe or round the heel.
Leisure days have found the lady;
But her face is deeply lined,
And her heart is as a temple—
Hallowed memories there are shrined

As along the dusty high-road
Rise the milestones one by one,
Telling here and there the distance,
Until all the day is done;
So a woman's working basket
Marks the journey of her life,
Working dearest work for others,
Whether she be maid or wife.

—*The Methodist.*

THE RAINBOW.

BY M. E. WINSLOW.

Towards the close of one summer afternoon, a group of children stood looking out very disconsolately at the falling rain. Down it came, drop, drop, into the little pools collected in all the depressions of the path, splashing the draggled legs of the chickens as they stalked about, and making the weeds grow and the flowers blossom. But the children did not think of that. They only felt that the day had been very long, that there was not much to do indoors in summer, and that, somehow, it was very hard that it should have rained that day, of all others, when they had expected to have a picnic at Black Rock.

"It never rained so hard nor so long before," said Hulda, with the readiness of a child, and, indeed, of some older people, to feel that life is bounded by the present hour.

"Do you really think so?" said Aunt Eunice, who, having exhausted her inventive powers, and almost her patience, in her efforts to amuse her little party of visitors with games, paper dolls, sand gardens, pictures and stories, had found the day nearly as long as they; "do you really think so? I have heard of a longer rain than this, and so have you." And then she took out grandfather's old Bible, and showed them a picture over one hundred years old, of the ark, telling again in her own fresh language the ever-wonderful story of the Flood.

"Did God make a rainbow for the first time then?" said one of the children.

"I think not. It must have existed as long as light did, and you know God said 'Let there be light,' in the very beginning of the Creation. I think He called attention to it as something with which men were already familiar, which was always sure to come under certain conditions, after a storm, and which was exactly adapted to symbolize His mercy and truth in all coming time."

"What is *symbolize?*"

But just then somebody looked up and said: "Why, Aunty, there's a rainbow now—two of them,—just come and see!" which exclamation broke up the story party; the restless little feet hurried to the window, and soon a group of bright little heads reflected back the beautiful colors of the rainbow, just as it reflected the light of the sun.

"Did God take a brush and paint it so quick?" said little Jack, while the older children laughed.

"Oh, no; a rainbow is a scientific object. It is a great many reflections of the sun. Each drop of falling rain forms, with the black cloud behind it, a mirror, just like a looking-glass, with quicksilver behind it you know, and when the sun is just going to set or rise, if the clouds clear away round it, while the rain is still falling in the opposite quarter, its beams strike these little looking-glasses and are reflected back to your eyes if you happen to stand in the right position between the two."

"But the sun is not pink, and red and blue and green; what makes its reflection so? If I look in the glass I see a girl just my own color."

"Yes; but the rays of light have to pass through the rain-drops, which are round balls, and that gives them the property of bending the rays before they are reflected. Now, philosophers have discovered that light is composed of seven colors—red, orange, yellow, green, blue, indigo and violet,—and all these colors don't bend or *refract* alike: red bends least and blue most, consequently when the sun's rays fall upon several drops of water, the upper one will reflect all the red color to your eye, and the lower one will reflect the blue, and all the others the intermediate colors."

"What becomes of all the other colors in each drop?" asked one bright-eyed listener.

"They are bent either too high or too low to reach your eye, and so you don't see them; but as you see all the rays at once it seems to you like a broad arch of seven colors, shading from dark red to light blue."

"Why is it an arch?"

"Because the sun is round, throwing out its rays to equal distances all round, and you stand just in the centre. It would be a circle but for the ground under your feet, and the trees and hills which bound the horizon."

"I see two rainbows," said Annie.

"Yes, there are often two, and sometimes three, just as if you put two mirrors opposite to each other there will be two and sometimes several reflections of the same object placed between them, and as in that case the second reflection is reversed, so in this the outside rainbow has all its colors reversed, the blue being at the top and the red at the bottom."

"Somebody said that we don't all see the same rainbow; is it true?"

"Yes, only one eye can possibly be at the same time in exactly the same position between the same raindrop and the sun, so it is really a different rainbow which each one sees, and if you are selfish enough to want to have something which no one else can share, you may each truly say, '*My* rainbow.'"

"I suppose I couldn't find the end of the rainbow if I were to run ever so fast to that hill where it seems to rest," said Tommy; "but I have heard boys say that they thought they could."

"No, indeed, it would look just as far off as it does from here, even if we were in a position to see it all, which is doubtful."

"Yet it looks solid enough to walk on, though it is only made of clouds and light."

"Some of the ancient nations thought it was. Scandinavian mythology talks of a bridge over which the spirits of the dead might walk to *Asgard*, or heaven, when they were purified from all sin, and it is one of the prettiest legends I know: for God Himself has chosen the rainbow to represent His faithfulness and truth, and we call it a bow of hope because our only hope of reaching heaven with purified souls is in the sure mercy and faithfulness of our covenant-keeping God."

"Why the rainbow has gone," said Hulda, "and the rain has walked off on it, there is a patch of blue sky, and we'll have a splendid day for our picnic tomorrow. It won't be wet at Black Rock, the waterfall will be twice as full of water as usual, and the air will be so clear we can see for miles."

"Remember, then," said Aunt Eunice as the tea-bell called the party from the windows, "that rain, or sorrow and disappointment, which it represents, always brings good, and that while all the gladness and beauty of life comes from God, who is our Sun, without mists, clouds and showers, He could not show us a rainbow."—*N. Y. Observer.*

DEATH OF AN IDOL.

The *Times* of India announces the death of one of the living idols of Siam. The oldest of the white elephants was born in 1780, died in its temple at Bangkok in November last. Every one knows that this famous white elephant, before whom a whole people bow the knee, is the emblem of the kingdom of Siam. It is honored with the most beautiful presents, for the Indians, full of the idea of metamorphosis, still believe that so majestic an animal could only be animated by the spirit of a god or an emperor. Each white elephant possesses its palace, a vessel of gold, and a harness resplendent with jewels. Several mandarins are attached to its service, and feed it with cakes and sugar cane. The king of Siam is the only personage before whom it bows the knee, and a similar salutation is rendered it by the monarch. The deceased idol has been accorded a magnificent funeral. A hundred Budhist priests officiated at the ceremony. The three surviving white elephants, preceded by trumpets and followed by an immense concourse of people, accompanied the funeral car to the bank of the Menam, where the king and his noble lords received the mortal remains, which were transported to the opposite bank for burial. A procession of thirty vessels figured at that curious ceremony. All the floating houses, ranged in double file on the Menam to the number of over sixty thousand, were adorned with flags of all colors and symbolical attributes.—*Christian Statesman.*

FORMATION OF CHARACTER.

Have you ever watched the icicle as it formed? Have you noticed how it froze, one drop at a time, until it was a foot long or more? If the water was clear, the icicle remained clear, and sparkled in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds to its influence. If each thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be deformity and wretchedness.

ANNAMITES IN PARIS.

There have recently arrived in Paris, twenty-eight Annamites or natives of Cochin China, who have come to show Europe at the coming Exposition a sample of extreme Eastern civilization. The chiefs of this embassy are Pguzen-end-Doan, Coassessor of the Minister of the Interior; Ton Ahat-Chon, a member of the royal family and a chief mandarin at the Ministry of Public Worship, and Hamt-Van-Van, Mandarin of Public Works. Their costumes and personal appearance are original enough to warrant a description. A long gown, with flowing sleeves, embroidered in silk with monsters, storks and tortoises. Their hair knotted into a chignon, is surmounted by a black skull-cap, profusely ornamented with gold figures and provided with a pair of gauze wings a foot long, resembling those of the dragon-fly. Around the waist is a loose belt studded with colored stones, having a pair of fins at the back. Their boots are like those worn by the Chinese, with thick soles of white leather. The complement of this costume is a great paper-knife of ivory which they hold before their breasts in their closed hands, as a symbol of command. The other Annamites are deprived of the wing and fin ornaments, and are dressed in plain black, with a square piece embroidered in silver on the chest, as belonging to an inferior class of mandarins, who cannot aspire to a higher emblem chosen from the animal creation than a tiger.

Pguzen-end-Doan is quite a literary celebrity at home, and enjoys the privilege, accorded only to *savants*, of allowing the nails of his left hand to attain their full development. Inestimable as this distinction doubtless is among his fellow-countrymen, it has excited more curiosity than admiration in Paris; for these digital appendages are nearly six inches in length and remind one disagreeably of a bear who had neglected to wash his hands for some years. The second Mandarin is a very fierce gentleman, who has distinguished himself for the excessive severity with which he has repressed several conspiracies against his sovereign. It is quite a serious matter to dabble in revolutions in the kingdom of Annam, where not only are the culprits punished with death, but the sentence extends to all their descendants and collaterals, whose children, if infants at the time, are carefully nurtured by the Department of Public Worship until they have reached manhood, when they too are sacrificed with becoming solemnity.

HUMOR'S GROWTH.

Says Gossip One to Gossip Two,
While shopping in the town:
"Old Mrs. Pry to me remarked,
Smith *bought* his goods from Brown."

Says Gossip Two to Gossip Three,
When buying her a gown:
"I've heard it said to-day, my dear,
Smith *got* his goods of Brown."

Says Gossip Three to Gossip Four,
With something of a frown;
"I've heard strange news—what do you think?
Smith *took* his goods from Brown."

Then Gossip Four to Gossip Five,
Who blazed it round the town:
"I've heard to-day such shocking news—
Smith *stole* his goods from Brown."

MOVING MOUNTAINS.

"*Mamma, if people* can move mountains by faith, why don't they do it now?"

"They do, Lucy. I once knew a little girl who moved a very big one out of my way."

"Oh, mamma, do tell me about it!"

"When I was about ten years old, I went to a pretty village to spend the summer. Of course I went to Sabbath-school, too, and I liked all the girls very much, except one, called Jessie Muir. But Jessie dressed very poorly, and was not one bit stylish, still she always had her lessons perfect, and her teacher was very fond of her.

"When the summer was nearly over, I had not spoken a dozen words to Jessie. One Sabbath the teacher told us our lesson would be on this very subject, but I thought nothing more about it until the next Sabbath morning. Then I had no time to study it; I had to get my breakfast and dress, and when I flounced out of the gate in my new blue silk and white chip hat, I was thinking far more of what the girls would say about my new suit, than about my lesson.

"Jessie was just passing as I came out, and as it was a long way to church, and as I felt like patronizing somebody, I said, 'Good morning, Jessie Muir!'

"'Good morning,' she answered, pleasantly; and after we had walked together awhile, she asked: 'Have you learned your lesson?'

"'No, I can't make anything of it,' I said, carelessly; 'can you?'

"'I can make three things of it.'

"'Can you? What are they?'

"'First, that I must have faith in Jesus' love and power. Second, that we do not need to move mountains of earth. Third, that there are mountains we *must* move, if we would be Christians.'

"'What *do* you mean, Jessie?' I asked, petulantly.

"'Why, just this: that every sin is a mountain between us and heaven; and they are not mountains to us alone, but to every one around us.'

"'I felt my face getting red, as I said, "I suppose you see a great many mountains in me?'

"'It is always easy to see others' faults. Do you want me to tell you what I think is your greatest?'

"'Well,' I said, with a touch of anger, 'what is it?'

"'Pride,' replied Jessie, gently. 'Don't you want to move it, Annie?'

"'I don't know how,' I said, in a low voice.

"'Whatever you ask in My name I will do it. That is what Jesus says. Oh, Annie, I wish you would ask Him!'

"'I guess it does not make any difference to you, Jessie, whether I get rid of my pride or not.'

"'Yes, it does, Annie, for you have no right to be a mountain in my way.'

"'I'm not,' I answered, angrily.

"'Oh, yes, you are, Annie; for when I see you proud and scornful, you make me sin in wishing for things my dear mother can't get me—you make me discontented, and you make me think unkind things about you. I suppose some of the other girls feel just that way too.'

"I did not answer Jessie then, for we were at the church door; but I thought a great deal of what she said, and I tried from that hour to conquer my foolish pride."

"But it is very hard to move mountains of sin, mamma!"

"Yes, darling, with us it is impossible, but we can do all things if we ask Jesus to help us."—*Child's World.*

THE BLACKSMITH'S DISCOVERY

Six hundred years ago there was in Belgium a poor man named Houillos. He was a blacksmith, and his forge was at a little village near Liege. Charcoal cost so much that the poor fellow could scarcely make money enough to give his wife and children food to eat. Oftentimes it happened that, work as he might, night would come down and find the man tired, the children crying from bitter hunger, and not a bit to eat in the house. Bad as matters were when he had work to do, they grew worse when he had none. In despair one day, the smith was at his forge. He had made up his mind that it was of no use for him to try to live any longer, and evil thoughts had just tempted him to kill himself, when a very old man entered his shop. Houillos did not know him, nor whence he had come, but he began to talk to him, and to tell him all his troubles and how he always worked hard, blowing the bellows himself, to save expense, and yet could not make money enough to save his children from starvation, because charcoal was so dear. The old man with the white beard felt so sorry for the horse-shoer that he began to cry. Then he brightened up suddenly, and said: "My friend, you go to the neighboring mountain, dig up the ground, and you will find veins of a hard, black earth, suitable for burning in the forge." Houillos must have had much faith (and it makes one wonder how such a man could ever have thought of killing himself), for he went at once to the place and found the black earth, just as the man had said. He threw it into his fire, and lo! he forged a horse-shoe at one heating. He was so happy—for now he could make money, and his dear ones need starve no more—that he started off and told of the wonderful black earth that burned longer and stronger than charcoal. The French people call pit-coal *houille*, after the name of the horse-shoe maker, and all the miners of Liege cherish his memory and talk of him still.—*The Vermont Chronicle.*

Pleasantries.

Now is the time to look at the dental condition of your garden rakes.

It was a safe and sure preventive of bad dreams, but hardly worth the 60 cents the verdant young man sent to the Michigan firm who advertised the receipt, and who replied, "Don't go to sleep."

"Does your sister Annie ever say anything about me, sissy?" asked an anxious lover of a little girl. "Yes," was the reply; "she said if you had rockers on your shoes, they'd make a nice cradle for my doll."

PALESTINE.

The aqueducts to Jerusalem, from Solomon's pools and the "upper level," conducting streams of water to the very highest parts of Mt. Zion, are broken down. The mountain sides and the valleys are denuded of trees, and the people plant no trees. The very wood that I am using for fuel consists of the roots of trees from near Hebron, planted hundreds of years ago. The olive groves are old, and do not produce so abundantly as younger and more vigorous trees.

The roadways are broken up, and where once were carriage roads, are now bridle paths for mules, and horses, and donkeys. The people are living upon the remains and the ruins of what their fathers planted. Many of them are living in the tombs and caves of the earth. The tomb of St. James, beyond the Kidron, is a magnificent structure. In it I found, the other day, shivering in the cold, nine men and women and half a dozen kids. The Silvern village, a little further down the valley, consists of dwellers in the tombs.

The plateau of nearly level ground, north and west of Jerusalem, at the head of these brooks, of water torrents—the Gihon and the Kidron, here called Jehoshaphat—is covered with the debris of the ruins of a former civilization! Pools now dry, contain broken columns, capitals, arches, architraves, and curious mosaic work, sometimes very beautiful, and scarcely excelled anywhere in any age of the world. The magnificent structures of former ages have fallen into decay. On every hill-top, all over Judea, are the remains of what were once splendid towns and cities. Within sight of Jerusalem are the sites of five capitals of States, now either deserted ruins or miserable Mohammedan villages. The walls of the ancient cities are broken down, that of Jerusalem only having been rebuilt, its successive recoveries showing its wonderful vitality. Jericho, where Herod the Great died, is a pile of rubbish—sculptured stones lying promiscuously with the broken stones of the once massive walls. I stood on the ruins of Herod's palace, close by the fountain of Elisha, and gave, with others, three cheers in honor of the governor of Gilgal (now Jericho), a Nubian, as black as an ace of spades, a major in the Turkish army and a good officer, who had conducted us from Gilgal, thus far, on our way to Jerusalem.

The Jordan Valley, is a waste, on both sides of the river. It is one of the finest tropical countries in the world. It has numerous fountains and ways for irrigation. All the waters of the Jordan may be used for purposes of irrigation, so great is the fall; and the valley is capable of sustaining five millions of souls in comfort, and even in luxury. There are, perhaps, two hundred and fifty thousand in all Palestine.

Some of the ancient works of this country still remain, because of their Cyclopean architecture and substantial character. Such are Solomon's pool and the aqueducts which might easily be repaired, and at small cost, comparatively. Some of the tombs which remain were constructed at enormous cost.

They were the works of princely treasures. Such are the tombs of the judges, fifty-five minutes' walk north of Jerusalem; the tombs of the kings (probably the tomb of Queen Helena and her family, converted to Judaism about A. D. 46), thirty-five minutes' walk north of Jerusalem, and the tombs of the prophets, so called, on the south-west side of Mount Olivet, about half way up the side of the mount.

The tombs of the judges are on the south side of a road, or valley, whose waters flow to the Mediterranean, and they face Nebi Samwell and Rama to the north, where the judges of Israel lived, and judged Israel. They do not properly belong to Jerusalem. The tombs are evidently older than the tombs of the kings and the style of the structure is different. I have visited between twenty and thirty of these tombs on the Mediterranean side of the mountain range, but there is one which, on account of its elaborate structure and rich sculpture, is called "The Tomb of the Judges." It has rooms leading into rooms, and stairways leading to rooms below and under the rooms just entered by low, narrow passages, and in the sides of these rooms are crypts, or niches for the reception of the dead, and places for the illuminating lamps and smoke on the walls—in all, as I counted sixty-one resting places for the illustrious dead, of whom not a bone nor a particle of dust remains. Some of these tombs have swinging doors cut out of the rock, and forming a part of it, and others have rolling stones, with grooves, in which the stone, cheese-shaped, may be rolled from side to side, while by its own weight on the declining plane it is restored to its place at the mouth of the sepulchre. There have been various eras of Palestine civilization—that of the Phœnicians, of the Jews, of the Romans, of the Saracens, and of the Crusaders; and of each era some monuments remain to this day, but for hundreds of years, since the rule of the Turk, there has been no improvement, but on the contrary, constant deterioration. The earth is cursed for man's sake. The state of the country follows that of the people and depends upon it. The "upper story" of the intellectual house seems to be wanting.

INATTENTION IN PRAYER.

Like all other presumptuous sins, the hearing of prayer without participating in the service, has a peculiarly indurating effect on the conscience. The habit deadens all the moral sensibilities auxiliary to conscience. The sense of gratitude is dulled if thanksgiving to God falls on the ear without awakening response of heart. The susceptibility of penitence is blunted, if confession of sin is offered in the hearing of an unanswering soul. The sense of honor is benumbed, if one incurs the meanness of listening unmoved to an acknowledgment of God's claims upon one's love. A latent sense of moral propriety is deadened, when reverent speech, look, attitudes, are expressed around one who gazes in stolid vacuity of thought and torpor of feeling. A delicate sense of moral beauty is drugged by the hearing of holy song to which the heart is apathetic. Men rarely appreciate how fearfully they debase and deform the most Godlike faculties of their being, by the quickly growing habit of unresponsive listening to the services of God's house.

There is an insidious disease which slowly and secretly turns vital organs of the body to bone. It begins by ossifying little fragments of tissue here and there. No medical skill can arrest its progress. Nature is perverted from her healthy processes of assimilation and nutrition, to the creation in the system of nothing but bone. What should be life to muscle and nerve and sinew and arteries, turns to solid and lifeless bone. At length the heart is reached, and vital parts of it become bone, and its beautiful work of pulsation, by which life is sent in red streams to the very tips of the fingers, ceases, and death ensues. Such is the moral induration which the sensibilities of a soul suffer, when long appealed to by the services of religion, to which it will not give back a throb of responsive feeling.

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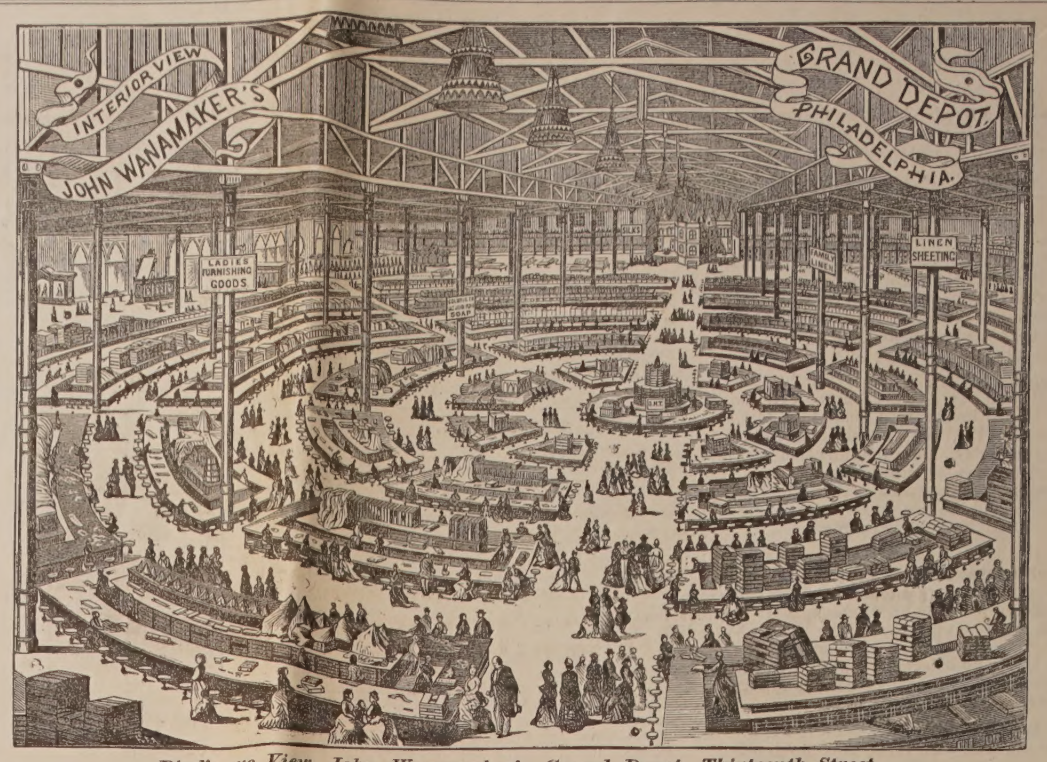

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Lve. Harrisburg....	8:00	1:35	4:15	9:10
Arr. Carlisle,.....	9:00	2:35	6:15	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg...	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:20	6:00
Arr. Harrisburg.....	7:00	11:55	3:20	7:00
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General News.

HOME.

There was a terrible boiler explosion at the extensive flouring mills at Minneapolis on the second inst. Thirteen lives were lost.

A rumor was started on the New York Stock Exchange lately that Chicago had been placed in the hands of a vigilance committee to guard against a Communistic uprising.

Friday, the 10th inst., will be a grand day at the Permanent Exhibition, and it is supposed that the attendance will be very large. The programme includes an exhibtion of the telephone, phonograph, and other great scientific inventions.

A despatch to the *Times* from Chambersburg, dated May 3d, says: Work on the extension of the Mont Alto Railroad from Mont Alto to Waynesboro, Pa., via Altodale and Quincy, was begun to-day. It is the intention of the company to push forward the work to an early completion. The distance is seven and one-half miles, and the line passes through one of the richest sections of the county.

Among the congressional abuses noticed by the papers during last week was the account of a speech made in the House of Representatives, during which but a single member was present, and that only part of the time. Yet flags were displayed over the dome, the Hall was lighted, and officers on hand at as great an expense as if there had been a full and regular session.

The applications for admission to the ministry of the Methodist Episcopal Church being now more numerous than can be entertained, various methods have been proposed for a more thorough examination of the candidates The Philadelphia Annual Conference, at its late session in Reading, Pa., adopted the following plan: (1) The presiding bishop shall appoint, a year in advance, a committee of nine on the qualifications of candidates. (2) This committee shall make an examination of the personal character of such candidates, and their fitness for the ministry, and shall estimate also their literary qualifications, and report to the Conference.

FOREIGN.

The Queen's new title, "Empress of India," has been introduced by the Bishop of Madras into the prayer-book, to the great dissatisfaction of many of the people of his diocese.

The Bible Flower Mission of London supplies fortnightly forty-one hospitals, infirmaries and missions, and six dispensaries once or twice a week, besides lodging houses and cabmen's stands. The visitors never give a bouquet without a card with a written or printed text of Scripture attached.

The statement that the Protestant chapel at Vigo, Spain, has been closed for want of attendance, is denied by the correspondent of *The London Times* at that place. Speaking of a recent Sunday, he says: "The chapel was crowded, more than 300 Spaniards attending the divine service."

ROME, May 4.—The congregation of Cardinals which was directed to study the Prussian ecclesiastical May laws, in order to pronounce whether they are acceptable to the Church, is understood to have arrived at decisions calculated to greatly facilitate the re-establishment of relations between Germany and the Vatican. It is said that the congregation has expressed the opinion that the May laws have been to a certain extent misinterpreted.

The Paris Exhibition was opened with great formality on the 1st inst. The buildings are finished, but the exhibitors are behindhand. It is said that there are one hundred thousand foreigners in the city. Prices have advanced. The Evangelical Alliance will have a hall in connection with the Exposition, as it did in 1867, in which religious services of various Protestant communities—German, Swedish, Italian, as well as French, American and English—will be held.

There are twenty-one universities in the German Empire, with 20,000 students, of whom 2,500 do not attend lectures, but are probably under private tuition, though still connected as members with the university. Berlin University has 4597 students, of whom only half attend lectures. Leipsic has over 3,000 in regular attendance. There are 2,223 theological students attending these various universities. 1,300 of the professors are paid by the German Empire. Six other German universities are situated beyond the confines of the Empire.

The general tenor of news up to the 6th inst. is more favorable to the meeting of the congress to consider European affairs. A Vienna correspondent of the London *Times* intimates that England has not abandoned her claim in regard to the whole treaty, but has consented to enter into an exchange of views concerning its merits. The English Government has ordered a million pounds of lint and other appliances for wounded soldiers, but it is still supposed that there will be no war. The British nation seems now to stand almost alone, and finds popular sentiment among her own people largely against open hostilities. There seems to be a better understanding between Russia and Austria, and it is said, that with all her naval force, England would not be able to guard her merchantmen from Russian privateers. It is further said, that Germany would, in the event of war, influence Denmark to aid in closing the Baltic against the British fleet.

Acknowledgments.

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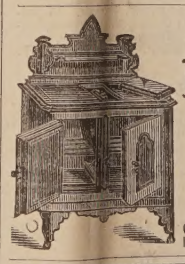

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